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A ſerious addreſs to profeſſing Chriſtians, on the duty and vaſt importance of acting with ſteady and perſevering vigilance, wiſdom and fortitude in the ſpiritual warfare.

In 1. Corinthians xvi. 13. theſe general orders are recorded, viz. "Watch ye, ſtand faſt in the "faith, quit you like men, be "ſtrong."

THESE words of the apoſtle Paul, ſound like the orders of a military officer to the ſoldiers under his command, exhorting and charging them to be continually on their guard—to attend to their duty with care and diligence—to ſtand their ground and maintain their poſt, with undaunted courage, and in every encounter to act the part of men of ſound judgment and unconquerable fortitude: and probably the apoſtle alluded to this. For all profeſſing Chriſtians are viſibly enliſted as ſoldiers under Chriſt, the captain of ſalvation, to fight, under him, againſt the world, the fleſh, and the devil; and to all who go through the warfare ſucceſsfully and come off victorious, a glorious crown is promiſed.—And Paul, as a principal officer under the Chief Captain or General, publiſhed his general orders to the inferior officers and ſoldiery, To watch—to ſtand faſt in the faith—to quit themſelves like men—to be ſtrong.

To watch is to keep awake—to be continually upon our guard—to keep a good look out. An injunction to watch implies, that there are enemies or evils, of which it concerns us to beware, and againſt which we ought to be on our guard; or important duties to be performed, for the proper diſcharge of which, it is neceſſary to be in a wakeful, watchful temper and frame. Of this important duty of watching, ſome illuſtration may be exhibited under the following particulars.

1. As ſoldiers in a garriſon, or in the field, are to watch, in order to diſcover and obſerve the motions and deſigns of the enemy, and to guard againſt being ſurpriſed or any way injured by them; ſo Chriſtians ſhould watch con-

tinually to obſerve and guard againſt their *ſpiritual* enemies—the enemies of their ſouls, and of the cauſe and intereſt in which they are engaged. With unremitting diligence ſhould they obſerve the motions of *ſin*, and watch againſt that ſecret, ſubtil and deadly enemy, and againſt all temptations to it, and carefully guard all the avenues, by which it might gain acceſs, or obtain any advantage over them. "Watch and pray, that ye enter not into temptation."

The wiles and ſubtil devices of that great adverſary the devil, are alſo to be watched and guarded againſt, with the utmoſt vigilance. This is evident from numerous paſſages of ſcripture, and, among others, from Paul's addreſs to the Epheſians in theſe words, "Finally, my brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the *wiles* of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places."

Chriſtians are alſo to watch againſt the deſigns and practices of thoſe among men, who are unfriendly and inimical to Chriſt and his cauſe, in whatever ſhape they appear—whether, of avowed oppoſers, attempting their ſubverſion by holding forth terrors on the one hand, or flattering allurements on the other; or, of friends, ſecretly undermining the truth, and laboring to draw them off from the true to a falſe or perverted goſpel. The open enemies and avowed oppoſers of the goſpel are to be guarded againſt. "Beware of men," ſaid Chriſt to his diſciples; "for they will deliver you up to the councils," &c. Nor is it of leſs importance to watch and guard againſt falſe teachers and ſeducers, and all who, under a ſhow of religion and of a regard to truth, and to our beſt good, attempt to explain away the plain and obvious meaning of ſome of the moſt important declarations of the word of God—to eſtabliſh principles plainly repugnant to them, and to perſuade us to look for ſalvation on principles different from thoſe, on which the ſcriptures teach us to ſeek it, or warrant us to look for it. Chriſt ſaid, "Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves."—"Take heed that no man deceive you: for many ſhall come in my name, ſaying, I am Chriſt; and ſhall deceive many." Paul informed the Coloſſians, that all the treaſures of wiſdom and knowledge are hid in Chriſt, *leſt any man ſhould beguile them with enticing words*; and ſaid to them, "Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt."—The ſame apoſtle expreſſed his ſurpriſe, that the Galatians were ſo ſoon removed from him that called them into the grace of Chriſt unto another goſpel:—"which," ſaid he, "is not another; but there be ſome that trouble you, and would *pervert* the goſpel of Chriſt." And how ſolemnly did he warn them to guard againſt and reject every falſe or perverted goſpel, in his immediately following words? "But though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let

him be accurſed. As we ſaid before, ſo ſay I now again, If any one preach any other goſpel unto you than that ye have received, let him be accurſed."

The apoſtle John likewiſe cautioned and warned his Chriſtian brethren, to watch and guard againſt falſe teachers, and their corrupt doctrines. "Beloved, believe not every ſpirit, but try the ſpirits whether they are of God; becauſe many falſe prophets are gone out into the world." In ſhort, the accounts given us by the inſpired writers of the New Teſtament, of falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt—of miniſters of Satan transformed as the miniſters of righteouſneſs—of unruly and vain talkers and deceivers, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake—of men having a form of godlineſs, but denying the power thereof, who creep into houſes, and lead captive ſilly women, laden with ſins—that ſome ſhould apoſtatize from the faith, giving heed to ſeducing ſpirits, and doctrines of devils, ſpeaking lies in hypocriſy, &c.—that, as there were falſe prophets among the viſible people of God, under the former diſpenſations; ſo there ſhould be falſe teachers among profeſſing Chriſtians, who privily ſhould bring in damnable hereſies, even denying the Lord that bo't them, and that many ſhould follow their pernicious ways, by reaſon of whom the way of truth ſhould be evil ſpoken of; and that through covetouſneſs with feigned words they ſhould make merchandiſe of their hearers—that the time ſhould come, when they would not endure ſound doctrine, but after their own luſts, ſhould heap to themſelves teachers, having itching ears, and ſhould turn away their ears from the truth, and be turned unto fables—and that evil men and ſeducers ſhould wax worſe and worſe, deceiving and being deceived—*theſe* and ſuch-like accounts and predictions, together with the rules and directions given, to aſſiſt us in diſtinguiſhing the true from the falſe, and the exhortations to ſtand faſt in the faith, and to contend earneſtly for the faith once delivered to the ſaints, *clearly ſhow* that falſe teachers and ſeducers, with their corrupt doctrines and pernicious ways, conſtitute a formidable corps among the enemies of our ſouls, and of the cauſe of Chriſt, and loudly admoniſh us to watch their motions and deſigns, and guard againſt them with the utmoſt care and attention.

2. Chriſtians, like ſoldiers, are to watch, in order to diſcover and improve every opportunity for annoying their enemies, attacking them ſucceſsfully, and obtaining advantages over them. Though one object of their vigilance is to guard againſt being ſurpriſed or any way injured by their enemies; yet they are not to conduct like ſoldiers, who act *merely* on the defenſive; but like thoſe, who readily diſcover and improve all opportunities to advance upon, attack and ſubdue them. They are to mortify the deeds of the body through the ſpirit—to mortify their members which are upon earth, all the members of the body of ſin—yea, to crucify the fleſh with the affections and luſts.

3. As ſoldiers are to watch, to keep their own men orderly and within the limits preſcribed them, and to guard againſt any miſchief which might ariſe from the timi-

dity, negligence, miſconduct, or treachery of any among themſelves: ſo Chriſtians ſhould watch over one another for ſimilar purpoſes.

This is evident from the general rule to direct their proceedings towards an offending brother, recorded in the 18th of Matthew. The ſame is evident from numerous exhortations and directions addreſſed by the apoſtles to their fellow Chriſtians, and theſe in particular, viz. "Brethren, if a man be overtaken in a fault, ye who are ſpiritual reſtore ſuch an one in the ſpirit of meekneſs."—"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak."—"Exhort one another daily, whilſt it is called today; leſt any of you be hardened through the deceitfulneſs of ſin." "Let us conſider one another to provoke unto love and to good works."—"Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble you, and thereby many be defiled; leſt there be any fornicator, or profane perſon, as Eſau."—"Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins."

Let it be added, as a matter of peculiar importance,

4. We ſhould watch our own hearts and ways, to guard againſt and avoid the *neglects* of duty, and the falſe ſteps, to which we are all liable, and to be at all times in the diligent and faithful practice of all preſent duty; and ſo, continually prepared and ready for the coming of our Lord.

The next injunction is, "ſtand faſt in the faith." Standing faſt in the faith implies a perſevering, ſtedfaſt or firm belief of the great doctrines of the goſpel, taught by Chriſt and his inſpired apoſtles, in oppoſition to wavering in our minds about them, or being unſteady and uneſtabliſhed in the belief of them. It implies receiving, retaining and holding them in their original genuine meaning, in oppoſition to falſe conſtructions, perverſions, or corruptions of the goſpel or word of God.

Men may be tenacious of the ſcriptures, and place great confidence in them *as they underſtand them*, and yet diſbelieve and reject the truth which they contain. This was the caſe with the Jews, when Chriſt was on earth. For he ſaid to them, "There is one that accuſeth you, even Moſes, in whom ye truſt. For had ye believed Moſes, ye would have believed me: for he wrote of me. But if ye believe not his writings, how ſhall ye believe my words?" So likewiſe, many profeſſed believers and preachers of the goſpel may underſtand and explain it, ſo differently from and ſo contrary to its true import, as to ſet aſide the real truth, and ſubſtitute error and falſhood in its ſtead. This was the caſe with thoſe falſe teachers among the Galatians, who would *pervert* the goſpel of Chriſt. This alſo may have been, and doubtleſs hath been, the caſe with numerous other claſſes of profeſſed believers and preachers of the goſpel. Such, however ſtedfaſt and perſevering they are in the belief of what *they call* the goſpel, do not ſtand faſt in the faith, but depart from it.

Standing faſt in the faith implies, not only a ſtedfaſt perſever-

ing belief of the great truths of the goſpel; but alſo, an unſhaken perſevering *profeſſion* of them, even though it ſhould be attended with reproaches, perſecutions and ſufferings.

Chriſt, having forewarned his diſciples, that they would be purſued with hatred and ſufferings for his ſake, and ſuggeſted proper motives to conſtancy and faithfulneſs, added, "*Whoſoever*, therefore, ſhall *confeſs* me before men, him will I confeſs alſo before my Father which is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven." At another time he ſaid, "Whoſoever, therefore, ſhall be *aſhamed* of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the ſon of man be *aſhamed*, when he cometh in the glory of his Father, with the holy angels."

Standing faſt in the faith alſo includes living and ſteadily acting under the influence of the great truths of the goſpel, and conformably to their import—maintaining and ſtanding firm in the obedience of faith, in a practice correſponding to the doctrines and conformable to the precepts and inſtitutions of Chriſt.

In the general orders now under conſideration it is added, "Quit you like men, be ſtrong," as if it had been ſaid, in your ſpiritual courſe and conflicts, do not act like unſteady, weak and cowardly children; but act the part of men, grown to full ſtrength and maturity, of ſound mind and unſhaken fortitude.—Or, by theſe words, the apoſtle cautioned his fellow Chriſtians againſt imitating thoſe irreſolute, cowardly, or unfaithful ſoldiers, who, upon the firſt appearance of the enemy, quit their poſts and betake themſelves to ignominious flight; or who, after they have made ſome reſiſtance, finding the conflict more ſharp and obſtinate, of longer continuance and greater difficulty and hazard, than they expected, at length give way or yield, and ſuffer the enemy to obtain their end; and charged them to act like brave and faithful ſoldiers, who are careful to be in readineſs, and, upon the approach of the enemy, ſtand their ground, fight them manfully, and perſevere in the conflict, though it be long, obſtinate and bloody, and never give over till they have obtained their end.

Thus ſhould every ſoldier of Chriſt quit himſelf in the Chriſtian courſe and ſpiritual warfare. He ſhould be always upon his watch, and always in readineſs for every duty and every encounter with his ſpiritual enemies, to which he may be called. In reſiſting the devil, he ſhould reſiſt him ſtedfaſt in the faith, with which, as with a ſhield, he may quench his fiery darts. And in ſtriving againſt ſin and temptations to it, and mortifying his own luſts and ſinful inclinations, he ſhould be firm, determined and perſevering, and never yield or give way in the leaſt, nor allow theſe enemies time to gain ſtrength, or to obtain any advantage.

When the faith, in which he is to ſtand faſt, is attacked, either more directly and openly, or obliquely and ſecretly under a plauſible ſhow of friendſhip, he ſhould be careful not to give it up in any ſhape or degree, out of complaiſance to thoſe whoſe eſteem he would wiſh to enjoy. If he is tempted to diſſemble or renounce the faith, to deny or give up the truth, with the promiſe of great favors on the one hand, or the

threatnings of terrible ſufferings on the other, he ſhould not ſuffer theſe things to have the leaſt effect towards inducing him to yield, but with manly fortitude, in a dependence on the infinite power and all-ſufficient grace of the Captain of ſalvation, reject the bribes and face the dangers preſented before him. And if the enemy proceed to execute their threatenings, and he begins to feel the ſmart of cruel inſtruments of torture, he muſt ſtill ſtand faſt in the faith, and perſevere to the laſt, like the ſoldier determined to conquer and obtain the end for which he engaged in the war, although it coſts him his life.

Thus did the apoſtles and many primitive Chriſtians, who, having endured to the end, ſealed their teſtimony to the truth with their blood, and were more than conquerors through him that loved them.

(To be continued.)

Supreme love to God the firſt and higheſt duty.

MANY in the Chriſtian world ſuppoſe, that religion conſiſts chiefly in the practice of thoſe duties, which we owe our fellow-creatures, and that juſtice, honeſty, faithfulneſs, truth and kindneſs, in our intercourſe with mankind, include the whole of chriſtianity, which is of any great importance. They therefore conclude, that it is of little conſequence, whether perſons believe and reverence the doctrines of ſcripture, worſhip God in public, in the family and cloſet, ſeriouſly obſerve the ſabbath, or the other duties, which more immediately reſpect God and divine things. Theſe duties, they conſider, if not as needleſs ſuperſtition, yet, at beſt, as of little moment in compariſon with thoſe which we owe mankind. If they are but externally moral, honeſt, and kind to their fellow-creatures, they imagine, that they have all, which is eſſential in religion, and neceſſary to ſecure heaven, however they may diſbelieve and oppoſe doctrines of the goſpel, or neglect divine worſhip and thoſe duties, which they owe more immediately to God, their Creator and conſtant benefactor. Thus they ſet up their duty and obligations to men above their duty and obligations to their Maker. But is this agreeable, either to ſcripture or reaſon? The Lord Jeſus certainly taught a different ſentiment in his anſwer to the queſtion, "Which is the great commandment in the law? Thou ſhalt," ſaid he, "love the Lord thy God with all thy heart, ſoul, and mind. This is the firſt and great commandment."

That ſupreme love to God is our firſt and higheſt duty, is evident from various conſiderations.

1ſt. We ought to exerciſe a benevolent love or regard for the exiſtence and happineſs of every being, in proportion to his greatneſs and importance in the ſcale of exiſtence, other things being equal. Thus the life and happineſs of a man ought to be more regarded than thoſe of a fly, becauſe they are more important; as the man is capable of much more uſefulneſs and enjoyment than the fly. Or if, of two perſons of the ſame moral character, one is capable of doing and enjoying twice the good, as the other; in this caſe, the life and happineſs of the one are of twice the worth and importance of the other, and therefore deſerving of a proportionably greater

regard. It is then a dictate of reaſon and benevolence, that we ſhould regard beings, other things being equal, according to their greatneſs and importance. The more important they are, or the greater their capacity to do and enjoy good; the greater ought to be our benevolent regard for them, and the more ought we to value their exiſtence and happineſs. But God is infinitely greater and more important than all other beings; as he is capacitated to communicate and to enjoy infinitely more happineſs than all creatures; yea, they are as nothing, or as the light duſt of the balance in compariſon with him; and all the happineſs in the univerſe depends upon him. As therefore God is infinitely greater and more important than all other beings, ſo he deſerves our higheſt love or benevolent regard. This love to him is our firſt and higheſt duty. And if we poſſeſs a ſpark of true benevolence, it will regard the infinite Jehovah as its firſt object.

2d. We ought to love all beings, not only with the love of benevolence in proportion to their greatneſs and capacity for happineſs, but alſo with the love of complacency, as far as their moral characters are holy and excellent. The more holy and lovely any being is; the more we ought to eſteem and delight in him with the love of complacency. But God is the great inexhauſtible ſource of holineſs and moral excellence,—is infinitely the moſt glorious, worthy and amiable of all beings.—We ought therefore to love him ſupremely with this love of eſteem and complacency. It ought to flow forth towards God, the infinite ſource of all moral excellence, as its firſt object. And this will be the certain effect, if we poſſeſs any degree of true holineſs or benevolence.

3d. God is not only the greateſt and beſt of all beings, but we are under infinitely greater obligations of gratitude to him, than to all others. To him we are indebted for life, every favor and comfort. He hath created us, continually preſerves us, and gives us every good we enjoy. He hath alſo made proviſion for our eternal felicity by giving his Son to die for ſuch ſinful rebels, that whoſoever believeth on him might not periſh, but have everlaſting life. On theſe accounts we are under the higheſt obligations of gratitude and love to our Almighty benefactor, and if we poſſeſs any true gratitude, it will flow out in the higheſt degree towards him, to whom we are under unſpeakably greater obligations, than to all other beings.

Theſe ſeveral conſiderations clearly manifeſt, that it is our firſt duty to love God ſupremely with the love of benevolence, complacency, and gratitude. Therefore the firſt of the ten commands of the moral law is, "Thou ſhalt have no other God before me," which is the ſame, as that we ſhall love him more than any other object. As this is the firſt command in the decalogue, it naturally teaches, that it is the firſt and moſt important duty. It may alſo be obſerved, that four of the ten commands reſpect our duty towards God, and the other ſix our duty towards mankind. But the four that reſpect our duty to God, are placed firſt in order, which ſeems plainly to ſhew, that the duties we owe to God are of ſuperior obligation to our duty towards our fellow creatures, and claim our firſt and higheſt regard. The Lord Jeſus therefore declar-

ed, that to love God with all the heart, is the firſt and great command. And this truth he exemplified in his conduct while on earth. For his chief object, as he declared, was to glorify his heavenly Father, and do his will.

The feelings alſo of the people of God, as expreſſed in the ſacred ſcriptures, are, "Whom have I in heaven but thee? and there is none on earth that I deſire beſides thee. As the hart panteth after the water brook, ſo panteth my ſoul after thee O God." Such paſſages ſhew, that they regarded the infinitely great and glorious Jehovah above all other objects, and that they felt this to be their higheſt duty.

Having thus ſhewn, from theſe various conſiderations, that ſupreme love to God is our firſt or higheſt duty, it is propoſed

II. To ſhew what influence this love will have upon thoſe who poſſeſs it.

If we really love God, we ſhall certainly love and reverence his word, in which his character and will are moſt clearly revealed—ſhall be pleaſed with its truths, and take ſatisfaction in reading and meditating upon it. Our feelings will, in ſome degree, correſpond with thoſe of the Pſalmiſt; "O how love I thy law! it is my meditation all the day. How ſweet are thy words unto my taſte! I rejoice at thy word, as one that findeth great ſpoil."

Supreme love to God will alſo certainly influence us to take pleaſure in his worſhip and ſervice,—in public and ſecret prayer, in religious reading, converſation and meditation, in ſerious obſervance of the ſabbath, and other duties of religion. If we love God, we ſhall take delight in holding communion with him in ſuch duties; juſt as we take pleaſure in the company and intercourſe of thoſe, whom we love and eſteem. Our deſires will be after God, and our thoughts and affections will be upon him and divine things. Thus our fellowſhip, "will be with the Father, and with his Son Jeſus Chriſt."

Thoſe who have a ſupreme regard for Jehovah, will, as the ſcriptures declare, keep his commands. They will not live in the practice of any known ſin, or in the neglect of any known duty. They will therefore remember and keep holy the ſabbath—will not forſake the aſſembling of themſelves together for public worſhip, as the manner of many is—will pray with all prayer and ſupplication—will enter into their cloſets, and pray to their heavenly Father in ſecret, and will live in a careful obſervance of all the duties, which are enjoined upon them, in the ſacred ſcriptures, towards both God and man.

If we truly love the character of Jehovah, we ſhall feel a peculiar regard for his cauſe and honor—ſhall ſeek and rejoice in their promotion—ſhall be pleaſed with thoſe, who appear to be friends to God and religion; ſhall diſapprove of the profane, wicked, and irreligious, and be diſpleaſed with every thing, which tends to diſhonor and injure the cauſe of Chriſt. This will be the certain effect of divine love in the hearts of all who poſſeſs it.

It will alſo diſpoſe them to rejoice, that the moſt High is at the head of the univerſe, and will direct all events, as he in infinite wiſdom ſees beſt. This muſt afford great joy and conſolation to all, who are friendly to his character, and they will make him their hope and truſt.

We ſhall, if under the influence of ſupreme love to God, treat his name and attributes with reverence—ſhall carefully avoid profaneneſs, ridiculing or making light of divine things, and ſhall repent of and forſake all ſinful practices. And it will be painful and diſagreeable to us to ſee others, by ſuch things, diſhonoring and injuring religion.

This love to God will likewiſe render us honeſt, faithful and benevolent in our dealings with mankind; and will diſpoſe us to ſeek their peace and happineſs, and eſpecially their eternal happineſs. We ſhall therefore ſeek and pray for the ſpread and promotion of religion, which will conduce both to the honor and glory of God, and to the ſalvation of immortal ſouls.

Theſe are ſome of the effects, which ſupreme love to God will certainly produce in the feelings and conduct of all, who poſſeſs it.

The ſubject naturally ſuggeſts ſome important reflections.

1ſt. It teaches the great error of thoſe, who make religion to conſiſt chiefly in being honeſt, juſt, kind, and faithful in our dealings with our fellow-creatures, and ſuppoſe, that it is of little importance, whether we believe the ſcriptures and doctrines of the goſpel, worſhip God in public, family and ſecret, ſeriouſly obſerve the ſabbath, and other ſimilar duties, which more immediately reſpect God and divine things; provided we are but moral in our conduct towards mankind. It has been ſhewn, that love to God is, in every point of view, the firſt and higheſt duty—that if we poſſeſs any holineſs or true benevolence, it will flow out towards him ſupremely, in the love of benevolence, complacency and gratitude, and that this love will expreſs itſelf in a careful obſervance of thoſe duties which we owe more immediately to our Creator and Saviour. Theſe duties are certainly as binding, as thoſe we owe our fellow-creatures—yea, more ſo, as we are under greater obligation to him, than to them. How unreaſonable and unſcriptural then the ſentiment, that religion conſiſts chiefly in the moral duties we owe mankind; and that a careful obſervance of thoſe duties, which more immediately reſpect God, or that loving and worſhipping him, are not eſſential to true religion and ſalvation? Thoſe, who adopt ſuch ſentiments, manifeſt, that they pay little regard to the word of God—are ignorant of the firſt duties and principles of the goſpel religion, and are yet in the gall of bitterneſs.

2d. The ſubject teaches, that thoſe, who are negligent of the duties, which reſpect God and divine things, are deſtitute of all true benevolence or religion. Had they any real benevolence, it would neceſſarily expreſs itſelf in love to God and divine things—in cordial obedience to his commands, and in a careful obſervance of the duties and inſtitutions of religion. What a deluſion then for perſons, who live in the neglect of prayer, public worſhip, ſabbath, reading the ſcriptures, and other religious duties, to flatter themſelves, that they have any true benevolence, and ſhall obtain heaven; becauſe they are moral, honeſt and kind towards mankind? Such are as great hypocrites and ſelf-deceivers, and give as much evidence, that they are deſtitute of all real holineſs and benevolence, as do thoſe, who neglect the duties they owe their fellow-creatures by living in diſhoneſty, falſe-

hood, injuſtice and theft. For the duties, which we owe immediately to God, are certainly as binding, as thoſe we owe to mankind, and true benevolence, or religion, will regard the moſt High as its firſt object. Did we ſee perſons indulging in knavery, falſehood, injuſtice, and other ſimilar vices, and yet flattering themſelves, that they were truly pious and benevolent, and in the way to heaven, becauſe they punctually obſerved the external forms and duties of religion towards God, ſhould we not conſider them as very unreaſonable and hypocritical? But are *they* not quite as unreaſonable and hypocritical, who live in neglect of daily prayer, public worſhip, ſerious obſervance of the ſabbath and other ſimilar duties, and perhaps even make light of divine things, and yet pretend to real religion and benevolence; becauſe they are moral and honeſt in their dealings with mankind? The religion, which thus leads perſons to diſregard God and the duties we owe him, and affects to regard our fellow creatures above our Creator, we may know, is not the religion of the Lord Jeſus, who taught, that the firſt and great command, is to love God with all the heart, and that except we love him above father, mother, wife, or children, we cannot be his diſciples. And thoſe, who embrace ſuch a religion, cannot be far from total infidelity.

3d. It may be obſerved, that although true piety or benevolence will neceſſarily flow out in ſupreme love to God as its firſt object; yet it will always be accompanied with a benevolent regard to mankind. Thoſe, who love Jehovah, will alſo love all mankind with the love of benevolence—will wiſh them well, and ſeek their preſent and future good. They will carefully avoid wronging and injuring others, and faithfully perform the various duties they owe their fellow-creatures. For thoſe that love God, will keep his commands, and theſe enjoin their duty toward man, as well as toward God. If any therefore are knaviſh, unjuſt, oppreſſive, revengeful, contentious or neglectful of the duties which reſpect mankind; it is manifeſt, that they have no true piety or love to God, whatever may be their profeſſion or ſhew of religion.

Finally, let us all be excited to the exerciſe of ſupreme love to Jehovah. It is the firſt and higheſt duty of each one of us. We are urged to it by the moſt weighty motives and obligations. God is infinitely glorious and lovely, and therefore deſerving of our higheſt affection and regard. We are alſo under the higheſt obligations of gratitude to him for his innumerable favors, and eſpecially for his unſpeakable gift of the Saviour. We live every moment upon his goodneſs, and it is of his mere mercy, that we are out of hell. How vile then our ingratitude and wickedneſs, if we have no love for our Almighty Benefactor, and live in diſobedience to his righteous commands? We ſhall juſtly deſerve to be frowned from his glorious preſence into outer darkneſs, where there will be weeping and gnaſhing of teeth. Yea, this cordial affection and reconciliation to the divine character are abſolutely neceſſary to our peace and happineſs in the preſent and future world. For God is the only ſource of real good. His preſence and ſmiles conſtitute the felicity of heaven. Unleſs therefore we are cordially

reconciled to him, and diſpoſed to rejoice in him as our portion, we can never be happy. For "there is no peace, ſaith the Lord, unto the wicked." If we continue impenitent and unreconciled to his holy character, we muſt be forever excluded from his bliſsful preſence, and have our portion with hypocrites and unbelievers in the regions of woe and deſpair. As therefore we regard our preſent or future good, let us chooſe God as our portion—acquaint ourſelves with him, and be at peace with him, and thereby good, eternal good, will come unto us.

H. E.

On the imprecations of David, and other Saints, recorded in the ſcriptures, againſt the enemies of the church.

IMPRECATIONS are prayers for evils to be inflicted upon thoſe againſt whom they are made. There are many ſuch prayers recorded in the holy ſcriptures. David, the man after God's own heart, uſed them freely, on all occaſions, when the ſituation of the church, reſpecting its enemies, led him to apply unto God in its behalf. The fervency, importunity and perſeverance with which theſe imprecations are made, and the ſtrong and unreſerved language in which they are expreſſed, renders it evident, that he was ſincere in them, and earneſt that they ſhould be accompliſhed. "Let death ſeize upon them, and let them go down quick into hell; for wickedneſs is in their dwellings." And again, "Add iniquity to their iniquity; let them not come into thy righteouſneſs; let them be blotted out of the book of the living, and not be written with the righteous." Jeremiah made the ſame interceſſions againſt the wicked. "Pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter." Paul uſed the ſame prayers or imprecations againſt Alexander the copperſmith, ſaying, "Alexander the copperſmith did me much evil: the Lord reward him according to his works." The ſcriptures abound with ſuch imprecations. We find them in the old teſtament and the new, and particularly in the Pſalms. As an example of the whole, the reader is requeſted to ſtop here, and carefully read the whole of the 35th Pſalm. * * * * * * * * * * * * * * *

Many have been greatly embarraſſed in reading theſe paſſages of the ſcriptures, and could not ſo underſtand them, as to reconcile them with Chriſtian benevolence, and cordially adopt the ſentiments expreſſed, and enter into them, as they do into the other prayers, which they find in the holy ſcriptures. An attempt will now be made to remove theſe difficulties from the minds of ſerious Chriſtians. Should the writer ſucceed, his ſucceſs will be conſidered as an abundant recompenſe. Two unſatisfactory methods to relieve theſe difficulties will firſt be mentioned.—Some of the learned tell us that the original language would have admitted that theſe imprecations ſhould have been tranſlated as propheciés, and inſtead of the expreſſion, "Let deſtruction come upon him at unawares, and let his net that he hath hid catch himſelf, into that very deſtruction let him fall," as it is in the 8th verſe of the Pſalm noticed, it might have been rendered, 'Deſtruction ſhall come upon him at unawares, his net that he hath hid ſhall catch him,

ſelf, into that very deſtruction he ſhall fall.' It is ſaid, that mere prophecies are, in the Hebrew original, often expreſſed in the form of prayers, and that, if this had been ſo tranſlated, it would have removed every difficulty.—But it is conceived, that the men whom God in his providence has employed to tranſlate the Bible, for the uſe of his church, have been ſo far under the guidance of his ſpirit, as to make no eſſential errors. If the tranſlation may not be depended on as having been made under a ſpecial divine ſuperintendence, ſo that no eſſential miſtakes have been committed, how has God provided for his church? None but the learned, who can read the bible in the original languages, can have any rule for faith or practice. But the learned well know that our tranſlation has no ſuch errors, and that theſe imprecations are rendered conſiſtent with the original. It is then very wrong to inſinuate, that the difficulty cannot be removed but by a tranſlation, which the Hebrew may indeed bear, but which is ſo eſſentially different from ours, as to contain very oppoſite ſentiments. It tends to ſhake the confidence of the unlearned in the only rule of direction which God has given them. But allowing that theſe paſſages are only prophecies of evils which are coming on the wicked, it relieves us of no difficulty, for the Pſalmiſt evidently ſpoke of them with approbation and pleaſure, as the means of deliverance and bleſſing to the church. This appears by the next words after the imprecation already quoted, "And my ſoul ſhall be joyful in the Lord; it ſhall rejoice in his ſalvation." That is, in the ſalvation effected by the deſtruction which ſhould come upon the wicked at unawares. And if we adopt the ſame ſpirit in reading, as he did in writing it, we alſo ſhall for the ſame reaſons rejoice in the deſtruction which is coming on the wicked. This amounts to the ſame thing, and is no leſs difficult, than to unite with the Pſalmiſt in praying againſt the wicked. It removes no embarraſſment.—Beſides, David uſes the ſame form of ſpeech when praying againſt his enemies, as he does when praying for himſelf, and for thoſe bleſſings, for which he promiſes to give thanks. It therefore appears evident that theſe paſſages are direct imprecations on the wicked, and that any other conſtruction is unnatural and ſtrained, and inconſiſtent with the ſimplicity of the ſcriptures, and if admitted, would relieve us of no difficulty.

Others, ſenſible that theſe are imprecations, and unwilling to ſuppoſe that they can be conſiſtently adopted by Chriſtians, have inattentively conceived, that things of this nature were lawful under that diſpenſation, which are contrary to the preſent. They may ſuppoſe that our Saviour had reference to this, when he ſaid, "Ye have heard that it hath been ſaid, thou ſhalt love thy neighbour, and hate thine enemy; but I ſay, unto you, love your enemies." But the direction, 'hate thine enemy,' is not in the law. It was a perverſe tradition or conſtruction of the Phariſees. The old teſtament. as well as the new, directs, "If thine enemy be hungry, give him bread to eat, and if he be thirſty, give him water to drink."§ The religon of both diſpenſations is eſſentially the the ſame, they are by no means

§ Prov. xxv. 21.

oppoſite to each other. The ſame ſpirit is required towards both friends and enemies, and the paſſages in queſtion may be adopted by the ſaints now, with the ſame propriety as in ancient times. Therefore this expedient fails, and affords no relief.

That all difficulties may be removed, it ſhould be remarked, that theſe imprecations were not produced by revenge, malice or perſonal reſentment. This appears from the ſtrains of devotion with which they are intermixed, and from the ſpirit which the Pſalmiſt manifeſted in the 13th and 14th verſes. "But as for me, when they were ſick, my clothing was ſackcloth: I humbled my ſoul with faſting, and my prayer returned into my own boſom. I behaved myſelf as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother." His conduct towards Saul might alſo free him from any ſuch imputation. Beſides, ſo good a man as David, could not have gone ſo often, with ſuch ſolemnity, with a revengeful ſpirit, into the preſence of God. Nor would revengeful imprecations have been admitted into a book of hymns and ſpiritual ſongs, which God has given to direct and aſſiſt the devotions of his church, much leſs could any thing ſo contrary to the commands of God, have been dictated by divine inſpiration. Therefore theſe prayers are not the effuſions of malice, but are conſiſtent with benevolence, and are well pleaſing to God, and given for the uſe of the church.

It ſhould alſo be remarked, that God had made David the viſible leader of his church, and the enemies againſt whom he prayed, were his enemies on account of his piety, and becauſe God had thus exalted him to feed his people. Their miſchievous devices were really aimed at the kingdom and glory of God. It was therefore a fervent regard to the kingdom and glory of God, which David expreſſed, and it was his piety and benevolence, which led him to pray that theſe enemies ſhould not ſucceed in their wicked deſigns; and that God ſhould be glorified, and his church proſpered, though it ſhould take place by means of the deſtruction of his enemies. Beſides, it was only on the ſuppoſition that they would continue incorrigible, that he prayed for their deſtruction; for he aſked it only on account of the injury they were doing, and that the cauſe of Zion might not be hurt by them; and before he cloſes the Pſalm, he prays, ſaying, "Let them ſhout for joy and be glad, that favor my righteous cauſe," which all but the incorrigible will do, and ſo become the objects of his interceſſions, inſtead of imprecations.

Further, it ſhould be conſidered that theſe imprecations coincide with the penalties of God's law, and with the predictions of his wrath upon the incorrigible enemies of his church, which he often mentions to his people for their encouragement and comfort, and are conformable to his actual dealings with the finally impenitent. Their deſtruction is neceſſary to the ſupport of law and government, the glory of God, and the ſafety and welfare of his kingdom. The wrath of God againſt the wicked does not proceed from malevolence, but is an expreſſion of love to the univerſe, in the deſtruction of its enemies. The friends of God are called to acquieſce in the juſtice of God, from the ſame benevolence of

heart, and these imprecations are but the expressions of the same spirit which God manifests in his law and justice, and of entire acquiescence in his government. Christ himself says, I pray not for the world, but for them which thou hast given me. An opposite spirit, in favor of incorrigible sinners, which would desire that they might succeed in their mischief with impunity, would have been opposing God. These prayers against the wicked, on the supposition that they were irreclaimable, which David had all reason to believe was the case, shows that he had a spirit conformed to God, and felt interested in the same cause.

Besides, the object which the Psalmist had in view, was the prosperity of the great cause, which seems to have so absorbed his mind with its magnitude and importance, that it became his single object, and the concerns of individuals did not at all come into view; and he regarded other persons and things only as they appeared in favor, or opposition to this cause, and of course, most heartily prayed for every thing in its favor, and against all opposition to its prosperity.—It is presumed, that no one can consistently object against such a spirit, as tho' it was contrary to the spirit of the Christian dispensation, and that every Christian will find his heart drawn forth in the same desires, for the prosperity of Zion, which dictated these prayers.

Should any one after all, be unable to reconcile these imprecations with the directions of Christ, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;" it may be remarked, that these directions require the same spirit and conduct as David exercised towards Saul. They do not require us to wish that the enemies of Christ and his people should succeed in their attempts to ruin the church, or that we should be enemies to the justice of God, and pray that final impenitents might be saved. The gospel condemns them, no less than the law: Christ himself pronounces them accursed. But the directions of Christ forbid all personal resentments, and require our prayers that his enemies may not remain incorrigible; but be converted over to his cause. They do not oppose the imprecations of David, who himself prayed for his enemies, but require us to be benevolent to the enemies of Christ and his people, while like David, we pray that God would interpose for his own cause, as he has told us he will, though it should be necessary to do it, by the destruction of his enemies.

It is hoped that these observations will relieve the pious, from any difficulties which they may have had on this subject, and enable them to enter most cordially into the true spirit of those psalms, and other portions of scripture, which God has given to direct and aid their devotions. They will teach us, that neither the benevolence of God, nor of his people, are inconsistent with the final destruction of his implacable enemies,—that God punishes the wicked, and the saints rejoice in it, from a spirit of real benevolence to the universe, which shows that justice is not malevolence, manifests its glory, and extinguishes all grounds of hope in the case of such as remain in their sins; and these observations will show, that

we ought to wiſh and pray that God would reclaim his enemies; but that if they continue his enemies, they may be caſt down from all that authority and influence, which they exert to oppoſe God, and depreſs and overthrow his cauſe and kingdom in the world. How dreadful to oppoſe the kingdom of Chriſt! ! !

MIKROS.

The goſpel is preſſed upon us, by the conſiderations of obtaining the bleſſedneſs of heaven, and eſcaping the miſery of hell. Are theſe ſelfiſh motives?

AS heaven and hell are deſcribed in the holy ſcriptures, they are motives which can have no operation upon a ſelfiſh, carnal mind. They can apply only to pure, holy and benevolent beings.

The goſpel is conſtructed upon a benevolent plan, and its motives are ſuch as can have their proper influence only upon minds, which are of a benevolent, virtuous caſt. Its main intention is not to apply to our intereſt, *as our own*, or our private ſelf love. For in this caſe, it need barely to hold forth happineſs and miſery, diſconnected from every thing elſe. And, then, all minds, however ſelfiſh, might be affected with ſuch motives. Still, the goſpel allows us to pay a ſuitable regard to our own intereſts.

It actually holds forth happineſs and miſery of a peculiar nature, and ſo qualified as to have influence only with benevolent minds. The happineſs to which the goſpel would allure us, is that which is connected with holineſs. And the miſery from which it would deter us, is that which is connected with ſin. Happineſs and miſery of this nature are not ſelfiſh motives, do not affect minds which are governed only by intereſt and ſelf love, and are regarded only by the pure and diſintereſted among men.

Moſes, "had reſpect unto the recompenſe of the reward." But was it a ſelfiſh reward? No; a ſelfiſh carnal man could not have been influenced by that reward. What was it? The love of the glory of God, conſtituted this recompenſe. But this is, in its very nature, an enjoyment which does not ſtrike carnal minds, and which is regarded only by ſuch as have their hearts purified from ſelfiſhneſs, and made diſintereſted.

So Chriſt, "for the joy that was ſet before him, endured the croſs." But what joy? The joy which flows from the exerciſe of benevolence. The joy which is the reſult of ſupreme love to God, and regard to his glory, and the general good. Chriſt was not bribed or hired by the joy that was ſet before him. It does not imply that he was of a mercenary ſpirit. Far from that, the joy to which he aſpired was a holy joy, ſuch as is connected with benevolent views and ſervices, and ſuch as is had only in the preſence of God.

Did the goſpel propoſe ſimply, deliverance from miſery, and the enjoyment of happineſs, without deſcribing the nature of that happineſs, ſinners would like it. It would hold forth motives adapted to operate upon ſelfiſh minds. And men of the moſt corrupt views would be led to embrace a goſpel of this nature. All would be glad to be delivered from miſery, and placed in happineſs ſuited to their preſent taſte; and would be moved to embrace any plan, which held forth theſe encoura-

ging motives. Sinners would be glad to eſcape miſery, provided they need not feel their guilt and repent, and they would be glad of heaven, if they might retain their ſins. The ſinner will not acknowledge himſelf to blame. He cannot therefore ſee or feel it to be any evil, merely to be ſecluded from the preſence of God. While he carries a diſaffected ſpirit towards God, inimical and hoſtile to his character and government, he is not ſenſible of that evil which conſiſts in being removed from his preſence. But this is what he chooſes. Hence, then, in this view, he does not wiſh to eſcape from a hell, when it is conſidered as the place which is congenial to his nature, and where he may gratify his malignant temper towards the Supreme Being. But this is the hell which the goſpel ſets forth for our warning.

It is an argument which applies directly to diſintereſted minds; to thoſe who are willing to acknowledge that they are ſinful, ſelfiſh beings, juſtly to blame, for ſetting up themſelves, and loving the creature more than the creator: To thoſe who are ſenſible that they have been led aſtray by ſelf love, that they have been under the ſupreme dominion of intereſted views, and are now brought to ſee their extreme vileneſs, and that they alone have been to blame, and not God. Such feel the evil of being caſt out from God's preſence, and hell is with them a moſt moving conſideration.

Heaven, alſo, is of ſuch a nature as is not adapted to men's intereſted, corrupt paſſions. It is not a motive, or an object with the ſelfiſh. "I am thy ſhield, and thy exceeding great reward." God is the ſupreme good. His glory conſtitutes the happineſs of his children. And it is for this very reaſon that the ſinner has an averſion to the Chriſtian's heaven. He delights in ſinful happineſs, but not in a happineſs conſiſting in the glory of God. His ſelfiſh corrupt feelings, are not captivated and charmed with thoſe joys which are the reſult of pure benevolence. The fault which he finds with heaven, is, that it requires his affections to be removed from himſelf, or the creature, and ſettled ſupremely upon God.—In ſhort, happineſs in connection with holineſs, is not the object of his deſire. A heaven of holy happineſs is no joy to him.—Hence then, it appears that heaven, is an object adapted to ſtrike only benevolent minds. Holy minds feel that motive. They who know what it is to be bro't to love God with all the heart, and to make him and not themſelves their ultimate end, will know how to eſtimate the value of heaven, which conſiſts in the enjoyment of him.

I proceed to add two practical reflections.

1. How does the conſideration of hell operate upon the ſinner while unrenewed? He looks barely at the calamity. He regards the natural, and not the moral evil. He is terrified with the thoughts of eternal damnation. His ſelf-love excites him to dread the pains of hell. The thought of being made to lie down in ſorrow, is a moving conſideration; it appals his heart, and ſtrikes him with terror. This is a law work, and uſually precedes, or is connected with ſaving repentance and converſion. God firſt, ordinarily, puts us under conviction, and a ſpirit of bondage, before he appears for our deliverance.

And for this purpoſe he makes uſe of threatenings. He opens the ſinner's eyes to affecting views of the miſeries of hell. The ſinner's mind is yet ſelfiſh and carnal. He is not yet properly affected with the ſcripture views of hell, as a ſtate of oppoſition to God and rejection from his preſence. But God is pleaſed that ſuch convictions, in a greater or leſs degree, ſhould take place, previous to his granting the ſinner evangelical, ſaving repentance.

2. Chriſtians are diſintereſted when they have reſpect unto the recompenſe of the reward.

Having reſpect to this reward, is not at variance with diſintereſtedneſs of character, but implies it. For no man can truly deſire the favor of God as his chief good, without a cordial approbation of his character, and that for its own excellence. And this is diſintereſted affection.

Such as approve of God's character, and make his glory their ultimate end, do manifeſt a regard to the happineſs of being in general.

The conſideration of heaven is a virtuous motive, calculated to work only upon benevolent or holy minds. It is a motive to take hold of thoſe only, who are exalted above private ſelf-love, who ſeek their well-being in a right manner, as being in connection with the general good, who have their ſouls turned upon the glory of God, and the greateſt good of his creatures. Saints fear a miſery which is connected with ſin, and a teſtimony of God's diſpleaſure againſt it. Their hopes are upon a reward capable of being enjoyed only by thoſe who are formed in the image of God. We need not fear being miſled, while we ſeek a holy joy, ſuch as can be experienced only by thoſe who are made in God's likeneſs. And happy are they who are made veſſels of mercy prepared for glory; who are fitted, by a work of grace upon the ſoul, for the enjoyment of God for ever.

Y. Z.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IT is, doubtleſs, of high importance, that every friend of religion and good morals ſtep forth and ſtand firm at his poſt, for the ſupport of that liberty wherewith Chriſt hath made us free. Infidels and men of bad morals are exerting every nerve to prevent the obſervance, and to deſtroy the influence of the holy ſabbath. Should the following thoughts on that ſubject, meet your approbation, you will pleaſe to give them a place in your uſeful Magazine.

FROM the account given by Moſes, it appears, that God devoted ſix days to the work of creation—took a review of the things he had made—pronounced them *very good*, and reſted on the ſeventh day: Therefore, *God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work which God created and made.* By this inſtitution, God taught our firſt parents, that they might devote ſix days to ſome reaſonable ſecular employment; but, that the ſeventh day ſhould be a reſt from ſervile labor, and devoted to moral duties—a day, to remember their Creator, and to review their works and conduct for the week paſt, whether, like his, they were all *very good.*

This was an eaſy and reaſona-

ble ſervice for a rational creature; and, as ſuch, of moral and unchangeable obligation. Accordingly, when God gave the moral law from Mount Sinai, he inſerted this inſtitution of the ſabbath into that code, Exod. xx. 8—11. He who ſaid *Thou ſhalt not kill*, alſo ſaid, *Thou ſhalt remember the ſabbath day to keep it holy.*—And, it is highly probable, the ſabbath was obſerved from Adam to Moſes, by the ſons of God. The *end of days*, or *proceſs of time*, when Cain and Abel brought their offerings to the Lord—and the day, when the ſons of God met together, mentioned by Job, were, probably, the ſabbath day. And, indeed, veſtiges of a ſeventh day ſabbath have been found, for many ages, among Heathens who hated the Jews, and cannot be ſuppoſed to have derived it from them, or to have obſerved it out of conformity to them: they muſt, therefore, have derived it from their progenitors by oral tradition. But, be this as it may, it is certain, in the affair of gathering the manna, Moſes mentions the ſabbath, as a day, well known and underſtood by the Hebrews, Exod. xvi. 23.—From that time to this, a ſabbath has been obſerved among the ſons of God; and its moral nature muſt, and will enforce obſervance to the end of time.

The change of the ſabbath, from the laſt to the firſt day of the week, can, in no ſenſe, weaken its moral obligation; and is, doubtleſs, of divine authority. Whether the fourth chapter to the Hebrews be in full proof of this point, as many believe, I cannot now conſider. Suffice it to ſay, when God had finiſhed creation, he ſaw all *very good, and reſted.* This reſt was broken by the ſin of our firſt parents; and God could no more ſee all *very good*, but in the Mediator. The work of redemption, or new creation by Chriſt, was actually completed on the firſt day of the week; and God, in him, ſaw all *very good* again, and reſted. *A reſt therefore, remains for the people of God; for he that is entered into his reſt, he alſo hath ceaſed from his own works, as God did from his.*—There is, therefore, a ſimilar reaſon, not only for the continuance, but for the change of the ſabbath, that there was for its inſtitution. And the reaſon is ſtill ſtronger, in proportion as the ſecond creation is greater, and more glorious than the firſt. To which we may add, that Chriſt, as Lord of the ſabbath, had right to change and enforce it; and his reſting from his works, on the firſt day of the week, moſt richly deſerves the memorial.

Agreeably to this idea, the prophet ſpeaks of the eighth day, or day after the Jewiſh ſabbath, as a peculier bleſſing to the goſpel church; Ezek. xliii. 26, 27. *Seven days ſhall they purge the altar and purify it; and they ſhall conſecrate themſelves. And when theſe ſeven days are expired, it ſhall be, that on the eighth day, and ſo forward, the prieſts ſhall make your burnt offerings upon the altar, and your peace offerings: and I will accept you, ſaith the Lord God.*—Theſe words, doubtleſs, have reference to the goſpel day; and to the acceſſion of the Jews to the Chriſtian church, when, according to the language of the ceremonial law, they ſhall purify the altar and conſecrate themſelves ſeven days, including their former ſabbath, as a preparation for a ſabbath on the *eighth day*, or firſt day of the next week, and *ſo for-*

ward, without limitation. Thus, there is a ſimilar reaſon for the change of the ſabbath to the *eighth day*, that there was for its inſtitution on the ſeventh day—and this change was actually foretold, to the Jews, by a prophet of the Lord.

It is further worthy of notice, that our Saviour conſtantly viſited his apoſtles, on the firſt day of the week. And the remarkable outpourings of the Holy Ghoſt, as mentioned in the Acts of the apoſtles, were generally on that day, while the diſciples were met together for divine ſervice. Thus, the Chriſtian ſabbath, was a day peculiarly ſet apart, and bleſſed of the Lord; and as ſuch, was and ſtill is called the Lord's day. The primitive Chriſtians always obſerved it, nor does it appear, that they obſerved any other day, *as a ſabbath*, after the aſcenſion of Chriſt. It is true, indeed, they reſpected the Jewiſh ſabbath, and frequently took occaſion, on that day, to inſtruct the people in the principles of the Chriſtian religion; but conſtantly enjoined on their followers, not to neglect the aſſembling of themſelves together, on the firſt day of the week, as the manner of ſome was.

Theſe obſervations on the inſtitution, perpetuity and change of the ſabbath are ſufficient; and have led me beyond my intended brevity on this part of the ſubject. I will now attend to the uſe and deſign of the ſabbath. *The ſabbath was made for man, and not man for the ſabbath.*

The obſervance of the ſabbath, can add nothing to God's eſſential glory and happineſs; our goodneſs cannot extend to him. The benefit is ours. It is great for time and eternity, and demands our high eſtimation of that day. The beſt judges, not infidels, but thoſe who have conſcientiouſly obſerved the ſabbath, ſpeak highly in commendation of it, and have always manifeſted a ſolicitude to prevent its neglect. And the high titles given to the ſabbath, by the primitive fathers, ſhow their eſtimation of it. They called it, "the Lord's day—the chief of days—the queen of days—a day of gladneſs and delight." Agreeably to which, David expreſſed his love to the ancient ſabbath—*A day in thy courts is better than a thouſand. I had rather be a doorkeeper in the houſe of my God, than to dwell in the tents of wickedneſs.*

But if we conſider the reaſons of its inſtitution, and the duties required on that day, the ſabbath will appear to be a day of high importance and benefit to man. Man, as a reaſonable creature, is capable of receiving and giving a rational manifeſtation of God's glory. It was, therefore, highly fit and reaſonable, that God ſhould require man, as his firſt ſervice and duty, to contemplate his works of creation and providence. This was a glorious employment. God could require no leſs; and man could, in nothing, ſo ennoble and benefit himſelf. And had man continued innocent, the ſabbath would have been always a delight; and we never ſhould have heard of the weariſomeneſs of that holy day.

Doubtleſs, in the inſtitution of the ſabbath, God meant to give man a neceſſary reſt from ſervile labor; and an opportunity to contemplate, admire and adore his divine perfections, and thus, to ſecure to himſelf divine honors and holy reverence, as the creator and governor of the univerſe. What can ſo exalt the divine character, in the human mind, as

ſuch a weekly contemplation? What can ſo effectually teach man his total dependence on God, and fill his heart with admiration, love and gratitude for the good he receives, and ſo, in every thing, lead him, by prayer and ſupplication with thankſgiving, to make known his requeſts unto God?

Such a day of reſt is ſecurity for God, that he will always have a tribute of praiſe, as creator and governor of the world; and alſo, gives man a glorious opportunity, for maintaining a regular and friendly intercourſe with heaven. And, indeed, it is reaſonable to believe, that this is the only way, in which, the knowledge of God and creation, could have been preſerved from falling into contempt and oblivion; for, where the ſabbath is neglected, the people ſoon become groſsly ignorant of God and his works, as experience abundantly teaches.

But under the goſpel, we have additional reaſons for keeping the ſabbath: Not only creation, but all the works of redemption call for meditation and praiſe. The Chriſtian ſabbath gives us a peculiar opportunity to ſtudy Chriſt's character as God-man mediator—to enquire into the truths he teaches in the goſpel—to exerciſe the various graces which he enjoins, and ſo, to ſecure the bleſſings which he promiſes to them who love and ſerve him. That day ſhould be devoted to thoſe duties which prepare for eternity. As ſinners, we have much to do, and but little time, in which we can do it. The ſabbath gives every one a proper and convenient opportunity for this work. How ſhould we prize this divine inſtitution! How ſhould we rejoice, in the return of this day of holy reſt!

A review of our lives, at leaſt once in a week, is neceſſary; and if we are well diſpoſed, will be pleaſant. Many uſeful reflections will naturally ariſe in the mind of every one, upon ſuch a review; as, how have I been proſpered—what bleſſings have I received—how many dangers and evils have I eſcaped—what duties have I performed—what ſins have I committed—what are my views in life—what are my proſpects beyond the grave? In ſuch a review, the vaſt realities of eternity will naturally affect our minds, and tend to excite us to know and do the will of God. Thus, the ſabbath, from the reaſons of its inſtitution, and duties enjoined, appears to be of high importance, and great benefit to man.

And it will appear ſtill more evident, that *the ſabbath was made for man*, if we conſider the civil and religious influence, which it has on families in particular, or on ſociety in general.

On the former, Mr. Addiſon, ſomewhere, has obſerved, "That 'if the keeping of one day in 'ſeven, were only an human inſti-'tution, it would be the beſt 'method to poliſh and civilize 'mankind. Tis certain, country 'people eſpecially, would de-'generate into a kind of ſavages, 'were it not for the frequent re-'turn of times, in which, whole 'neighborhoods meet together 'with their beſt faces, and in their 'cleanlieſt habits, to converſe to-'gether—to hear their duty ex-'plained and to join together in 'adoration of the Supreme Being. 'Sunday clears away the ruſt of 'the whole week—not only, as 'it refreſhes in their minds notions 'of religion, but puts them upon 'appearing in the beſt manner, and 'exerting ſuch qualities as renders 'them agreeable to each other."

Theſe obſervations are juſt; and we may add, that the obſervance of the ſabbath will have a tendency to ſuppreſs animoſities; and to form and ſtrengthen friendſhips. However men may have differed and wrangled in the week time, their meeting together, and joining in ſolemn worſhip at the throne of grace, will tend to meliorate their tempers, convince of ſin and to excite forgiveneſs, unleſs they are of their father the devil, in an eminent degree.

But the influence of the ſabbath in a religious view, is ſtill more important to ſociety. By this, above all other means, the knowledge and fear of God are promoted; and a ſenſe of our total dependence on him, for every thing, is conſtantly maintained. The conſcientious obſervance of that holy day, will, unavoidably, convince us of duty, due to God, ourſelves and fellow creatures; and every repeated obſervance will tend to ſtrengthen ſuch conviction, and to ſtir up our endeavors for the right performance of duty.

Many, in the lower claſſes of ſociety, can command little or no time but the ſabbath, to gain religious knowledge and inſtruction; and would, otherwiſe, live in ignorance of God and religion. And too many in the higher circles of life, who have time, would never take it, were it not for the ſalutary reſtraints of the ſabbath.

Theſe obſervations ſhew the importance of the ſabbath to ſociety, in a civil and religious point of view. In this reſpect, no inſtitution, divine or human, is comparable to it. The duties of the ſabbath, tend to furniſh our minds with uſeful knowledge—to inform our judgments and to regulate our paſſions. Our minds are meliorated, acquaintances are made—friendſhips are contracted—injuries are forgiven and forgotten—reverence for God, and reſpect for civil and religious order is promoted—cleanlineſs, civility and decency are encouraged and practiſed. Thus, the aſſembling of the people, and their exerciſes on the ſabbath, are a kind of cement to ſociety; and ſtrengthen all its bands of union, civil, moral and religious.

And awful, indeed, would be the conſequences, if ſuch bands were looſened, as they ſoon would be, without the obſervance of that holy day. The knowledge and fear of God would be loſt: Man would prey on man, and ſociety be a curſe! True it is, religious inſtitutions do not keep all men within the bounds of reaſon and good order; yet, however, the public adminiſtrations of the ſabbath do *ſomething*. They keep up a ſenſe of moral and religious principles among men; and do much to reſtrain their violent paſſions, and to ſtay the ſpreading of vice and infidelity; and thus, they promote private and public happineſs. And it is an undoubted truth, that the deſpiſers and neglecters of the ſabbath, however they may boaſt of their patriotiſm and love of the people, are bitter enemies, both to God and to their country. Long experience, in concurrence with holy writ, teaches, that *Righteouſneſs exalteth a nation, but that ſin is a reproach to any people.*

This laſt thought reminds me, that the obſervance of the holy ſabbath, will greatly advance the credit and intereſt of religion. Senſible of this truth, the enemies of the croſs of Chriſt have always ſpited the ſabbath, and done what in them lay, to bring that day into diſrepute and neg-

lect. For proof of this, we have no need to croſs the Atlantic. The profeſſion and practice of a multitude among ourſelves, are abundantly ſufficient. This ſhould impreſs the minds of profeſſors, with a ſenſe of the importance of a conſtant attendance on the public duties of the ſabbath. That day gives us an opportunity to ſpeak for God and religion, to ſtep forth publicly, as *pillars of truth*, as *lights in the world, holding forth the word of life*. By aſſembling on the Lord's day, for religious worſhip, we openly profeſs our belief in the being of God, and of the realities of religion; and do ſpecially declare we are not aſhamed of the croſs of Chriſt. This does credit to religion, brings peace and comfort to ourſelves, and bleſſings on our families. It lifts up a ſtandard againſt infidelity, encourages weak and fearful Chriſtians, and ſtrengthens and eſtabliſhes ſuch as waver in opinion.

It is alſo worthy of obſervation, that in ſociety, there are many who have no religion, and would take no pains to acquire any, were it not for the aſſembling of God's people on the ſabbath. They feel diſpoſed merely to do, as others do, and ſo, to go with the multitude. By this practice, though they ſit as way-ſide hearers, they may, and many, actually, have received the good ſeed of the word of God ſown in their hearts. Thus, the knowledge of God and a Saviour are brought to the careleſs and ignorant. The duties of the ſabbath call off their attention from earthly things, and raiſe their thoughts towards heaven.

By ſuch means, the kingdom of the Redeemer is both honored and advanced. Hence it was, our fathers were ſo ſtrict, in requiring all the members of ſociety to attend on the public worſhip of the ſabbath. And had their poſterity been equally conſcientious, in this reſpect, it would have had a moſt happy influence upon our civil and religious intereſt.

I will only remark further, that the obſervance of the ſabbath is very conducive to perſonal religion. The duties of that holy day are, above all other means, uſeful to promote divine knowledge and inſtruction—to convince of ſin, righteouſneſs and judgment and to excite in our hearts the love of God, faith, holineſs and joy. The experience of all real Chriſtians teſtifies to the profit and pleaſure of the ſabbath. Accordingly, a man who is eminent for piety, is always eminent for his reverence of the ſabbath.

Religion is uſeful in every employment of life; and, eſpecially, do the duties of the ſabbath, fit us for the duties of the week. They tend, as it were, to call us back from our paſt wanderings, and ſet us out anew on the path of duty; and ſo, to ſecure the bleſſings of God. A man muſt be hardened in ſin, indeed, on whom the duties of the ſabbath have no influence to check him in his evil practices; and to excite reſolutions of repentance and reformation. One day in ſeven devoted to God, in public worſhip, will do much to fortify us againſt temptations from the world, the fleſh and the devil; otherwiſe, we have reaſon to fear, we are hard on the borders of perdition. Were it not for the ſabbath, we have ground to believe, that our ſouls would ſoon grovel on the earth; and we ſhould have little or no ſpiritual affection left.

Let us then highly prize that

holy day; and not ſay with the wicked Jews, *What a wearineſs it is! when will the ſabbath be gone, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great?* But rather let us ſay, with the man after God's own heart, *How amiable are thy tabernacles, O Lord of Hoſts! My ſoul longeth, yea, even fainteth for the courts of the Lord. Bleſſed are they that dwell in thy houſe: they will be ſtill praiſing thee.*

Many uſeful reflections are ſuggeſted by this ſubject: But I may only obſerve, that the goodneſs of God is very manifeſt, in his giving a ſabbath to man. And for us to ſpend it in carnal reſt, in careleſneſs and inattention to divine things, or, in unneceſſary attendance on our ſecular affairs, is diſhonoring to God, and injurious to ourſelves.

And to cloſe the day and its ſervice, in faſhionable viſits, and in parties for amuſements is highly deſerving of cenſure: It ſhows that we have been mere way-ſide hearers, and have gotten no good.

The profanation of the ſabbath is a crying ſin. It is the ſource of infidelity and looſe morals; and conſtantly expoſes us to the judgments of heaven. Parents and heads of families are, ſpecially, called upon to recommend the obſervance of the ſabbath, by their precepts and conſtant example. And, ſhould need require, by their authority, to reſtrain the vicious and refractory, and compel attendance on public worſhip. We cannot take too much pains in this matter. The more we obſerve the ſabbath, the more happineſs will redound to us and our children—God will be more honored; and we ſhall, with greater confidence, look up to him thro' Jeſus Chriſt, for life and ſalvation.

ISRAEL.

Religious Intelligence.

Extract of a letter from the Rev. DAVID BACON, Miſſionary to the Indians, to the Truſtees of the Miſſionary Society of Connecticut, dated MICHILIMAKINAK, July 2, 1802.

THE 29th of April I ſat out for the Miami in a canoe with Beamont and the man that I had hired; but by reaſon of unfavorable winds we did not arrive at the mouth of the river until the 4th of May. We were much fatigued with hard rowing, and were ſeveral times in danger by the violence of the waves, but God was better to us than our fears. I was obliged to go without the public interpreter, as he could not be ſpared. I ſtarted however, with hopes of obtaining his brother, who, as I was told, lived but a few miles out of my way; but after travelling till late in the night to ſee him, with limbs that were wearied with the fatigues of the day, I was diſappointed of him alſo.—But when I came to the Miami, I learned the reaſon of theſe diſappointments; for there I found an excellent interpreter in whom the Indians place the utmoſt confidence, and who ſerved me faithfully for a much leſs ſum than what either of the others would have aſked. His name is William Dragoo. He appears to be a very worthy man, conſidering the advantages he has enjoyed—was taken priſoner on the Monongahela when he was ten years of age, and adopted into the head family of the nation, and is conſidered a chief.

When I arrived at the mouth of the river, the moſt of the chiefs were drunk at the traders above. After remaining there two days, and finding it uncertain when they

would be down, we went up and ſtored my proviſions and farming-tools at Fort Miami, eighteen miles above. Hearing there that the moſt of them had gone down, we returned the next day to the mouth. The day after, I found that Little Otter, the head chief, and one other, were all that were in the main village where we were, and that the reſt all lay drunk in the neighboring villages. In the afternoon, I ſpent ſeveral hours with theſe two, in explaining to them the origin and deſigns of the Miſſionary Society, and the benefits, temporal and ſpiritual, that they might expect to receive from having me among them.—They appeared to pay good attention, and when I had concluded, Little Otter obſerved in reply, that the Great Spirit had been liſtening, and that they and their young men had been liſtening to all that I had ſaid, that he believed it was true—that the air appeared clear and no clouds in the way, and that he would aſſemble his chiefs and hear me again as ſoon as poſſible; but that till then, he could give me no further anſwer.—This was Saturday the 8th.—Through the ſabbath following, we enjoyed peace and quietneſs in the midſt of them.—Hitherto the moſt of them had remained ſober.—But the following night we were diſturbed with the rattles and drums of a number of individuals who ſpent the night in conjuring over a poor ſick child in order to ſave its life; but it died within a day or two after. Near morning they began to drink, and by 8 o'clock ſeveral got to fighting. But at the requeſt of the ſober Indians, who choſe not to interfere, we parted them; and after ſome time made out to pacify them, though one of them was ſo far enraged as to attempt to murder his antagoniſt. As ſoon as this diſturbance had ſubſided, I called on Little Otter, who informed me that he ſhould not be able to collect his chiefs that day, as we had expected, as moſt of them were ſtill drunk; but added, that they would be ſober the next day, as they were preparing to have a dance the Tueſday night following, and that if it was poſſible, he would aſſemble them in ſeaſon to attend to my buſineſs firſt, though he tho't it doubtful whether they would be able to give me a hearing till after the dance. The next day he called upon me and informed me that they would not be collected in ſeaſon, and obſerved that as I was ſent there by the Great Spirit, and my buſineſs was important, it would not do to have it hurried; and that as it was neceſſary to have them all ſober before we entered on the buſineſs, he wiſhed me to wait three days, as they would not be prepared ſooner, and as I might expect by that time to find them wiſe, and ready to attend to me. As there were ſick people who needed my charity, and as others were conſtantly begging from me, I had then diſpoſed of all my proviſions, and found it neceſſary to go up to the fort for more. When I arrived at my interpreter's, which was one mile above, I found there the head chief of Ruſhdaboo, who is very troubleſome when in liquor. I percieved that he was intoxicated, and ſoon diſcovered by his geſtures, and the tone of his voice, while talking with another Indian, that he had ſomething againſt me. Within a few minutes he accoſted me in an angry manner, told me that he had heard bad news—that he had been informed that the

white people were a going to collect all the Indians together, and then fall upon them and kill them; and that he believed that I had come upon that buſineſs. But I ſoon convinced him, by means of my interpreter, that I had neither ability nor inclination to deſtroy them; and that I had come among them to be one of their people, and to do them all the good that was in my power. He then gave me his hand and told he would be my friend; but begged that I would lend him a dollar to get ſome whiſky.—But I put him off by telling him that I had been ſo long from home, that I had ſpent the moſt of my money, and that if I had to remain there much longer I did not know but I ſhould have to call on him for aſſiſtance. But before we parted he kiſſed me more times than I could have wiſhed; and hugged me till he obliged me to return the compliment. As we had a ſtrong head wind, it was with difficulty that we got but five miles up the river that afternoon. We encamped about a quarter of a mile above their dancing ground. My interpreter adviſed me to go with him to ſee them that evening; and I had a deſire to be preſent, as I ſuppoſed that I might acquire ſome information that might be uſeful; but I thought it would not be prudent to be among them that night, as I knew that ſome of them were intoxicated, and that ſuch would be apt to be jealous of me at that time; and that nothing would be too abſurd for their imaginations to conceive, or too cruel for their hands to perform. But as a ſon of the head chief was ſent early next morning to invite me down, I went to ſee them. I had the greater deſire to go, as this is their annual conjuration-dance, which is celebrated every ſpring, on their return from hunting, and at no other time in the year. No one is ſuffered to take a part in it, who has not ſerved an apprenticeſhip, and been regularly admitted. Their number uſed to be but ſmall, and conſiſted of men only; but it is now very great, and conſiſts of men and women and children that are above the age of 12 or 15. It appears to be a very growing evil among them of late; and is as much of a ſecret as free maſonry. My interpreter, who has been bred up with them from a child, told me, that he knew nothing about it, as he had not thought fit to join them. Satan has not been ignorant of what has been doing, of late, for the ſpread of the goſpel among them; and I believe that this, and ſpirituous liquor are the principal engines which he is employing againſt it. And I doubt not but he is flattering himſelf with hopes of ſucceſs; and certainly appearances ſeem to be in his favor. Mr. Anderſon, a reſpectable trader at Fort Miami, told me that they had been growing worſe and worſe every year ſince he has been acquainted with them, which is ſix or ſeven years; and that they have gone much greater lengths this year than he has ever known them before. He aſſured me that it was a fact, that they had lain drunk this ſpring, as much as ten or fifteen days at ſeveral different traders above him; and that ſome of them had gone fifteen days without taſting a mouthful of victuals, while they were in that ſituation. Mr. Anderſon diſapproves of the practice; and by not complying with it, has loſt the trade, and has turned his attention to his farm.

He treated me very kindly, and ſeemed friendly to my deſigns, and very deſirous to have me come out there.

The leaders of the dance I have mentioned, may be called conjurers or doctors. They are never without large bags of medicine, and their conjuring apparatus; and are ſuppoſed, by the Indians, to poſſeſs great ſkill in medicine, and great power in bewitching. Sickneſs and ill ſucceſs in hunting are commonly aſcribed to their agency. It is believed that they are able to poiſon or bewitch people at any diſtance; or to afford relief to thoſe who are poiſoned or bewitched; which they ſuppoſe to be the difficulty with the moſt who are ſick; and if any die without applying to one of theſe men, their death is uſually attributed to this cauſe. It is ſuppoſed, likewiſe, that they are able to heal the ſick, where the Great Spirit does not interfere. In ſhort, life and death, in moſt inſtances, are conſidered to be at their diſpoſal. In caſes of extreme illneſs, they often ſend great diſtances for the moſt noted, and give them whatever they aſk, that is at their diſpoſal, which is commonly a large ſum, beſides ſtoring them with a plenty of proviſions, eſpecially with liquor. It is not uncommon for one of this deſcription to require a horſe, ſaddle and bridle before he will undertake to effect the cure. And if he does not ſucceed in the attempt, in order to give ſatisfaction, he has only to report the Great Spirit killed him. Their pupils, before they can be admitted into their dance, are required to encamp one winter at leaſt near one of their order, for the purpoſe of receiving their education. Then, when they carry their preceptor a ſupply of the beſt proviſions they can procure, he will condeſcend to inſtruct them in medicine, and learn them the ſongs and dances that are peculiar to themſelves. And at the time they are admitted into the dance, they have to give each of the conjurers a blanket or ſhirt, or ſomething equivalent. The Indians frequently have other dances, in which any one is allowed to take a part; but no one is admitted into this, upon cheaper terms. Then after ſerving a number of years in this way, if there is not like to be too many of their order, they will inſtruct them in the black-art, and receive them into their number, for about one hundred dollars. But this revenue ariſing from their diſciples is not all: No one dares refuſe them a ſhare of any thing they have, if they do but aſk for it. They are not chiefs, and have nothing to ſay in public councils; but they are ſuperior to chiefs. The moſt of the chiefs have ſome little reſpect paid to them by the common people, and they may do ſomething by advice and perſuaſion; but they have no authority or power to enforce their commands; and they receive no emoluments; and commonly ſuffer as much from indigence as any in the nation. With few exceptions, the only honor put upon them, that is worth mentioning, is, that they are allowed to tranſact national affairs, and their voice allowed to be deciſive in councils. But in all their deciſions they muſt take care that they do not offend their conjurers; as they ſtand in as ſlaviſh fear of them as any of the common people. So that theſe vile impoſtors are, in fact, the lords and governors of the nation. In craft, influence

and authority, I think they have hardly been out-done by the Popes of Rome. Theſe are a ſet of enemies that I was not aware of. I obtained the chief of my information reſpecting them from Mr. Anderſon and my interpreter at the Miami, whoſe teſtimony I am warranted to rely on. It has likewiſe been confirmed to me by others. I have underſtood that Mr. Elliot and Mr. Brainard gave ſome account of theſe men in their journals, but I have never read Mr. Elliot's; and it is ſo long ſince I have read that part of Mr. Brainard's, that I have forgot what he has ſaid reſpecting them—I think it is not reaſonable to ſuppoſe that the chiefs will be generally diſpoſed to be friendly to the preaching of the goſpel among them, when they come to find that it is addreſſed to them as well as others; as thoſe who pride themſelves in being the firſt in the nation, and the moſt fit to give inſtructions, will doubtleſs be the laſt to receive them. But if I miſtake not, the conjurers will be much the moſt bitter, active and ſucceſsful oppoſers; for if they have but half an eye, they will perceive at once that their craft is in danger. Surely, no Miſſionary, who views things as I do, will ever encounter and withſtand the united influence of theſe enemies of all righteouſneſs, and the overbearing influence of ſpirituous liquor, without a firm and ſtedfaſt faith in Him, who has ſubdued principalities and powers, and is able to ſubdue all things to himſelf. God grant that I may ſoon experience thoſe unknown degrees of grace which are neceſſary to fit me for the arduous conflict!

I have converſed with traders and interpreters from moſt of the different nations in this country, and from what I can learn, there are none but what acknowledge that there is a Great and Good Spirit, who has made all things; and that there is a bad ſpirit.—But what ſeems remarkable, is, that moſt, if not all their prayers and ſacrifices are offered to the bad ſpirit. The reaſon they aſſign for it is, that the good Spirit will not hurt them; and that the bad ſpirit will, if they do not make uſe of theſe means to pacify him. It ſeems that they are literally, worſhipers of devils; and I have no doubt but they receive ſpecial aſſiſtance from them. According to report, the exploits of the conjurers in their dances, could not be performed without the evil agency of inviſible beings. However ſome may ſneer at the idea, I think that it is not unſcriptural; and they cannot be rationally accounted for in any other way. Theſe exploits are performed only in the night.—What they are, I ſhall not undertake to ſay, as I was not preſent to ſee them. While I was there, the chief of their time was taken up in conjuring over their medicine and in rattling and drumming, ſinging and dancing. Each of theſe dancers had ſkins of fur-animals filled with pulverized medicine, which they would puff into each other's faces as they were dancing. This had very different effects on different perſons. My interpreter informed me that, when it firſt ſtrikes the face of the newly received members, they fall down motionleſs and remain for ten or fifteen minutes with ſcarce any ſigns of life. As they were admitted at the beginning of the dance, I was not witneſs to this myſelf; but when I came there they look-

ed like death, and would fall as ſoon as it reached them, unleſs held up; but they would commonly riſe again within the ſpace of one or two minutes. On the old ones, who were moſt experienced, it appeared to have much leſs effect. They did not fall; but they conducted much like perſons ſtrangled with ſnuff. I was told by my interpreter, that when drunken Indians, who did not belong to the dance have ventured in among them, and accidentally received ſome of the medicine, it has very near coſt them their lives. From all this I concluded that it was compoſed of very poiſonous materials; and that the different effects which it had on different perſons, was owing to habit. The dancers appeared to be about 150 in number, and very gaily dreſſed. Their parade was upon a beautiful eminence upon the bank of the river. The turf was taken off of their dancing ground, which was about twenty feet in width and forty in length. In the middle ſtood a red poſt with a white feather in the top, round which the conjurers took their ſtand, who ſeemed to be muſicians to the reſt, who were dancing round them. On each ſide they had bark roofs erected, under which they ſmoked their pipes and refreſhed themſelves when fatigued. The moſt of them had begun to be intoxicated, and ſome of them were very noiſy and quarrelſome; but when they attempted to fight, the reſt would hold them till they got pacified, or till they got them drunk enough to ſleep. The Indians who did not belong to the dance, were ſeated round at ſome diſtance from the reſt, and were merely ſpectators. I took my ſtand by the ſide of my interpreter at the end of a bark hut, within four or five rods of them, where I had a fair proſpect.—While I was ſtanding there I recollect to have ſeen one of the conjurers walking about for ſome time, and looking at me, but I paid no attention to him till I ſaw him advancing very faſt towards me, with a countenance that beſpake bad intentions. He was juſt enough in liquor to feel inſolent and courageous. The nearer he advanced, his countenance aſſumed a more threatening aſpect. By the time he came within a rod of me, while approaching me with greater ſpeed, he railed out at me, flouriſhing his fiſt, and charged me with deſpiſing them, and with coming there to make game of them. I muſt acknowledge, with ſhame, that I was daunted at the firſt ſhock, being off from my guard; but on looking to God for grace and ſtrength, and recollecting that this enemy could not raiſe his hand without his agency, I was immediately ſtrengthened. As ſoon as the words were interpreted to me, I replied that he was miſtaken, and that what he ſaid was not true, that I had a great regard for the Indians and had come out in a friendly manner to viſit them, in order to do them good—that I had been invited there by one of his people, but that I had not come there with the leaſt intention of making ſport of them. This, however, did not ſatisfy him, for he immediately added, that he ſuppoſed that I thought that he was poor, and that he did not know much; but he ſaid that he had property at home, and that he thought himſelf as good as a white man. I replied, that I had a good opinion of the abilities of the Indians, and that

he had no reaſon to think that I was diſpoſed to undervalue them, as I had come out to live with them, to be one of their people, if they were willing to receive me. But he ſaid that he did not want to have me ſtay there; and obſerved that when the French came into this country the Wyandots and ſome others embraced their religion, but that they had not, and did not like it, and had always continued in their own way; and added, that the Great Spirit had made him an Indian, made him red, and made him every way juſt as he was, and placed him there on that ground; and ſaid that he meant to remain juſt as he was; and that he did not mean to hear to me. He added further, as I underſtood my interpreter, that they did not pray; but, pointing to the dance, ſaid that that was the way that they did. I ſuppoſe his meaning was, that they did not pray to the Good Spirit, but to the bad ſpirit, as that is undoubtedly the caſe when they are conjuring. I told him that I was waiting to have a council with the chiefs; and if they were not generally diſpoſed to have me ſtay, I ſhould go away immediately. And I obſerved that, if I did ſtay, he or any other one would be at liberty to do juſt as they pleaſed about embracing my religion. He held up his medicine bag, and ſaid he ſuppoſed I thought that that was a bad thing, and that their way was a bad one; but he ſaid that bag was a good thing, and that there was nothing bad in it; and that their way was a very good one, and much better for them than ours. But he ſaid if we thought our religion was ſo much better than theirs, he wanted to know why our people did not teach it to their forefathers, when they firſt came into this country. He ſaid if our people had begun with the Indians then, that they might have learned our religion, and been all of our way now. But he ſaid that their forefathers were all dead and gone; and they had continued in their way ſo long, that they could not turn about now. I told him that our people did do ſomething to chriſtianize the Indians then, that lived near them; and that they had been doing ſomething ſince; but that wars between us and them, and a want of miniſters, with many other difficulties had prevented them from being able to do much till of late. He then related to me the ſhameful, and horrid ſtory, reſpecting the poor innocent Moravian Indians on the Muſkingum, who were inhumanly murdered, in the late revolutionary war, by a band of our American volunteers. And he added that they might expect to experience ſomething ſimilar if they received me amongſt them. I replied that we were as angry with thoſe cruel murderers as they could be, but that it was difficult to keep wicked men from doing miſchief in time of war. I obſerved, however, that as we were at peace with our red brothers, they had nothing now to fear, as our good people did not wiſh to hurt them, and our bad people would not be ſuffered to do it in time of peace. To cut the buſineſs ſhort, as he was diſpoſed to be tedious, I offered him my hand, and told him I muſt leave him, as I was in a hurry to go up the river—that if I remained there, and he wiſhed to have any more talk with me, he muſt come to ſee me; and added that, notwithſtanding all he had ſaid, if I came there to

live, I meant to treat him well; and that I meant to have him for one of my beſt friends. At firſt, he ſeemed unwilling to receive my hand, but on hearing that I meant to be a friend to him, he ſhook my hand, and ſaid if that was the caſe, he would be a friend to me, and as a token of this, invited me to come and eat meat and bear's greaſe with him.

This was Wedneſday the 12th of May.—I then went up to the fort, and as I thought it doubtful whether they would receive me, I brought down all my things. When I returned I found the moſt of them ſober.

Friday the 14th, in the afternoon I got them aſſembled at the mouth of the river. After a ſhort introduction I delivered the Truſtees' addreſs to them; which I endeavoured to make as plain and familiar to them as poſſible. I had read it, and explained it to my interpreter before; but fearing that that would not be ſufficient, I took care now, to read him but a few lines at a time, and then, to expreſs the ideas in a language better adapted to his capacity, and more agreeable to their modes of ſpeaking. I think the addreſs was much too long, *i. e.* that it contained too many ideas on that ſubject, to them ſo unintereſting, to be delivered to Indians at once, but this made it much longer. Little Otter was too unwell to attend that afternoon. I was glad that I had explained the buſineſs to him before; and I apprehend that he heard the moſt of it now, as he lay in a flag camp, that was cloſe to the door of the bark houſe that it was delivered in. From what I could diſcover, the leading ones who were preſent, were diſpoſed to treat the matter with neglect, if not with contempt. The moſt of the chiefs, though not conjurers, belonged to the dance, and I obſerved that theſe took a more active part in it than others.—Little Otter belongs to the dance, likewiſe, but he appeared to take a leſs active part, and he treated what I had to ſay with much more reſpect. When ſpeeches are delivered to them, it is uſual for moſt of the chiefs and old men, to give their hŭōh at the end of every paragraph, or interpretation. It ſeems to be always a ſign of attention, and when breathed out ſtrong, of approbation.—When ſuch parts of the addreſs were interpreted to them as accorded with their notions of things, ſuch as, that there is a God who made all things, and that we muſt not murder, ſteal, cheat or lie, &c. they gave the ſign of attention that I have mentioned, though with a degree of backwardneſs. To other parts of the addreſs, they appeared to pay very little attention, and almoſt wholly withheld the ſign of it. We were much diſturbed the moſt of the time by the hallooing, ſcreaming and laughing of a multitude of their young men, who were playing ball round the houſe. This ſhows the difficulty of teaching a diſorganized people.

Before I began the addreſs, I marked out on the ground, a map of lake Erie, the ſtate of New-York and Connecticut—divided the latter into towns, and deſcribed a great houſe in the middle of each, where our people met to worſhip God, and hear his miniſters—deſcribed another at Hartford for the General Aſſociation; and, for convenience, another at New-Haven for the Legiſlature, and a ſtill greater one at the city of Waſhington for Congreſs. This

excited their curioſity, and ſerved to give them an idea of Connecticut, the number of our miniſters and the regularity of our towns; and it helped them to underſtand thoſe parts of the addreſs which ſpake of the General Aſſociation, the Miſſionary Society and the Legiſlature. And it helped me likewiſe, to give them a more juſt idea of the importance of the different characters which compoſe the honorable Board of Truſtees, as I could point them to the great houſes to which the different civilians belonged; and tell them what important ſtations they held in them—I informed them that the other ſix were as great in the miniſtry. I had taken care before this to let them know that I had a written recommendation from one of the great chief warriors of the United States. I was the more particular with reſpect to ſuch characters, as they feel the moſt dependent on theſe, and have the greateſt reſpect for them. At the concluſion of the addreſs I obſerved to them, that if their patience was not exhauſted I ſhould be glad if they would hear what I had to ſay to them. And as they readily complied, and ſeemed to pay better attention, I delivered them a pretty lengthy ſpeech, in which I carefully noticed every thing of importance, that appeared to me to be to the purpoſe. Suppoſing that they might want to know why we had not ſent them a miniſter before, ſince we were ſo urgent to have them receive one then, I informed them we had been prevented by wars, by a want of miniſters and by their living at ſuch a great diſtance from us; but that we had ſent miniſters to the other Indian nations who lived nearer to us.

Having heard of four objections which I ſuppoſed they ſtood ready to offer, I brought them up and anſwered them.

The firſt objection was, that our religion was not deſigned for Indians. In anſwering this, I availed myſelf of the declarations and promiſes of ſcripture to the contrary, and the command of Chriſt, to preach it to every creature (which I told them I could ſhow them) and the ſucceſs which he had given to the miniſtry.

The ſecond objection that I noticed was, that our religion was not good for them. In replying to this, I ſhowed them what effects it would have on their children, on their young men, who it was ſaid, did not mind the chiefs as they uſed to, and on ſociety in general; how it would fit them for heaven, and give them a ſure title to it—that it muſt be good for them if God had deſigned it for them—that other Indian nations, to whom we had ſent miniſters, had tried it, and found it to be good, and that they would do wrong to condemn it, or reject it without trying it.

The third objection was, that by liſtening to me they would expoſe themſelves to the fate of the poor Moravians, who were deſtroyed by our people, in conſequence of their embracing our religion.

In anſwering this, I obſerved to them, that they could have nothing to fear from having me among them, or from liſtening to me, becauſe that our bad men would not be allowed to hurt them now, as our people were at peace with them, and their great fathers in congreſs were diſpoſed to treat them as their children.

The fourth objection I thought to be much the moſt important, and the moſt difficult to anſwer.

It was this, that they could not live together ſo as to receive any inſtructions on account of their fighting and killing one another when intoxicated.

Two had been killed but a few days before at the trader's above; and I found that they ſeldom got together without killing ſome—that their villages there were little more than places of reſidence for fall and ſpring, as they were obliged to be abſent in the winter on account of hunting, and as they found it neceſſary to live apart in the ſummer on account of liquor; and that the moſt of them were going to diſperſe in a few days for planting, when they would be from ten to fifty miles apart, and not more than two or three families in a place. To remove this objection, I acknowledged the difficulty of their living together while they made ſuch free uſe of ſpirituous liquor; and propoſed to them to begin and build a new village upon this condition, that no one ſhould be allowed to get drunk in it; that if they would drink, they ſhould go off and ſtay till they had it over, and that if any would not comply with this law, they ſhould be obliged to leave the village.

I then ſhowed them the advantages of adopting the plan—that they would live in peace, as they never quarelled when they were ſober—that, with my aſſiſtance, they would be able to give their children an education; for want of which they were going on blindfold in their buſineſs with white people, who frequently impoſed upon them; but who would not have it in their power, if they once had eyes of their own, to ſee for themſelves; as would be the caſe if their young chiefs and others ſhould get an education and learn to ſpeak Engliſh; and that then, they might have books printed in their own language for them to read—that I would ſhow them and aſſiſt them what I could about making carts and ploughs, and about ploughing their ground, ſo that they might improve their horſes, which were then almoſt uſeleſs to them; and raiſe a plenty of corn and wheat, potatoes, ſquaſhes and tobacco, horſes and cattle, ſheep, hogs and poultry—that I would ſhow them and aſſiſt them what I could about building a mill, building houſes and making furniture for their houſes—that I would make them wheels and ſhow them about making looms; and that my wife would learn their young women to make their own cloth—that our good people would ſend them on ſchool maſters enough to ſchool all their children for nothing—that I would try to have them ſend on a blackſmith, who was a good man, and would mend their guns and do all their work for them in the beſt manner, and at a much more reaſonable price than what they had to give for it then; beſides ſaving them the trouble of going a great diſtance for it. I told them that, as their land was excellent, if they would adopt this plan, and their young men would aſſiſt their women and children, they might enjoy all theſe privileges within a few years without working hard; and that then they would have a comfortable home for their old people, and for thoſe who were ſick, where they could remain through the winter whilſt the others were gone to their hunting grounds; and, what was infinitely more than all the reſt, they might then enjoy the religion of God's word, which, if they would rightly attend to it, would make them

unſpeakably happy forever. I then brought into view the conſequences that would follow if they did not liſten to this propoſal.—I told them that game was growing ſcarce, and that, as the white people were ſettling round them, it would ſoon be too ſcarce for them to live by hunting—that if they did not teach their children to cultivate the land, and raiſe their living out of it as we did, that they would ſoon be ſo poor and hungry that they would not know what to do—that at beſt, they would ſell their excellent land for little or nothing, and be obliged to leave that pleaſant river, and delightful country, and ſeek a home in ſome diſtant and unknown wilderneſs. And I obſerved to them, that, ſince it was thus, I hoped they would liſten to my advice; and that they would not only prevent liquor from being brought into the propoſed village, but that they would entirely deſiſt from drinking it—that I would have them more afraid of thoſe who brought it among them, than thoſe who came againſt them with fire-guns. To convince them of this, I aſſured them that the country between them and the Atlantic, which was once thickly inhabited with Indians, had become almoſt entirely depopulated, principally by means of this deſtroying liquor. And I added that this univerſal drunkenneſs was very diſpleaſing in the ſight of God, and had provoked him to give them up to die, as it were, by their own hands; and that, if they continued to go on as others had done, they muſt expect ere long, to be univerſally ſwept from the earth in like manner. I told them, that they might think that they could not keep from drinking, but that, if they would ſtrive againſt it, and pray to the Great Spirit to help them, that he would enable them to keep from it—that, if they had any regard to their welfare, the leaſt that they could think of doing, would be to accept of my aſſiſtance, and follow my advice with reſpect to the village I had propoſed, and not ſuffer any liquor to come into that. I told them that I might have lived much happier at home, among my dear friends and acquaintance, where we had every thing that was comfortable around us; but knowing how much they needed my aſſiſtance, and having a great love for them, and being commanded by God, I had forſaken all, and had come a great diſtance to ſpend my days with them, in order to make them happy in this world and in the world to come—that I had come by the deſire of God's miniſters and good people, who tenderly loved them, who had always been their beſt, and only true friends, both in time of war and in time of peace; and had always been praying to God for them, that they might enjoy thoſe great privileges which they had now been at ſo much pains and expenſe to help them to—that I had not come merely of my own accord, or by the deſire of thoſe good people, but that I was ſent there by God himſelf, who commanded them to liſten to me—that ſince it was thus, if they did not receive me, and attend to the good things which I was ſent to teach them, they would make me very ſorrowful, exceedingly grieve the hearts of God's miniſters and people, and, what was inconcievably worſe, they would dreadfully offend the God who had ſent me, and make

him very angry with them. To conclude my ſpeech to them, I told them that they were not to blame for not having this good religion ſent to them before; but that if they rejected it now it was ſent, rejected the goodneſs of God in ſending it to them, and all our kind offers to them, which had coſt us ſo much trouble and expenſe, they would certainly be inexcuſable; and that I therefore hoped they would give me a favorable anſwer.

I was thus urgent with them, becauſe I ſuſpected that the moſt of them were determined not to receive me. They heard me with the more patience on account of my having furniſhed them, in the firſt place, with as much tobacco as they could ſmoke. As the Truſtees' addreſs took up ſo much time, I ſhould have been glad to have been much ſhorter; but, as I thought the caſe doubtful, I was unwilling to omit any thing which might be to the purpoſe. The moſt of the chiefs remained together that night. They aſſembled on the graſs the next day, at about 12 o'clock, and ſent for me. Little Otter was well enough to attend; and he delivered me the following ſpeech, with ſeveral of the ideas often repeated.

Brother, We liſtened to you yeſterday, and heard all you had to ſay to us. Since that, we have been thinking of what you ſaid to us, and have been talking it over among ourſelves, and have made up our minds. Now Brother, if you will liſten to us, we will give you an anſwer. But it is our way to be very ſhort.—Our white brothers, when they make ſpeeches, are very lengthy. They read and write ſo much, that they get in a great many little things. But it is not ſo with your red brothers. When we go on any great buſineſs, and have any great things to ſay, we ſay them in few words. Brother, we underſtand that you are ſent out here by the Great Spirit, and by his good people, who live in one of the ſixteen fires. Brother, we believe that you have not come alone, or of your own accord; but that you are ſent out here, as you ſay, by the Great Spirit, and by ſome of his great black-gowns* and great men who make laws.—And we thank thoſe great Fathers for being ſo kind to us. Brother, we like what you have ſaid to us. We know that it is all true, and all very good.—When you was talking, you kept looking up, and ſaid a great deal to us about the Great Spirit.—We believe that there is a Great Spirit, who has made the world, the ſun, the moon, the ſtars, the ground, the water, the trees, and all the men, creatures and things that are in the world. Brother, we underſtand that you have come to teach us and our children how to worſhip the Great Spirit; and what we muſt do to pleaſe him, and be happy in this world and in the world to come. We underſtand that you want to have us raiſe a plenty of corn and wheat, horſes and cattle, and all the other creatures and things that you raiſe; and that you want us to live like the people that wear hats. And we believe that you and our great fathers that ſent you, wiſh to do us all the good you can—that you want to make us happy not only here, but in the other world. Brother, we know that you ſpoke true when you told us that our

* Black-gowns, their name for miniſters, was probably taken from the gowns worn by the Roman Catholic prieſts.

game was growing ſcarce, and that it would ſoon be ſo that we could not live by hunting, as we uſed to. We feel very poor; and we do not know how we are a going to live, or what we ſhall do. Now Brother, if you and your great black-gowns and chiefs want to help us, and make us happy, why dont you ſtop your people from ſettling ſo near us? If you would do this, we might have game enough, and do very well.

Brother, We know that it is all true what you ſay to us about the ſtuff the white people make, which we like ſo well. We know that it makes us fooliſh, and quarrelſome, and poor; and that it deſtroys us, and has greatly diminiſhed our number—that we uſed to be much happier before it came among us, and that it would be much better for us, to be entirely without it. We don't make it; Indians don't know how to make it, and have nothing to make it of. If your people did not make it and bring it to us, we ſhould not have it. And if we did not ſee it we ſhould not care any thing about it. But when we get a taſte of it, we love it ſo well, we do not know how to ſtop drinking. Brother, ſince it is ſo, why do you not ſtop your people from bringing it among us? If you would do this, then perhaps you might get us to come and live together in one village, ſo that you might have an opportunity to inſtruct us, and do us good. But until this liquor is ſtopped, we ſhall quarrel ſo among ourſelves, when we get it, that we cannot many of us live together in the ſame village; and you will not be able to do any thing with us.

Brother, What you have ſaid to us is all true, but we would not wiſh to ſteal theſe good words or keep them to ourſelves. We underſtand that you was ſent out to travel round and viſit the Indians in order to find out their minds reſpecting this buſineſs. You have ſeen but a few Indians yet. There are a great many that live away back of us. If you was to go and ſee them all, it would take you two or three years. We think you had better go and talk with them all, and ſee what they think about it. And if they will agree to have black-gowns, we will agree to have one too. This is all that your red brothers have to ſay to you.

I ſuppoſe they meant to require me to ſtop all the liquor, and get the conſent of all the Indians to receive miniſters, before they would receive me. This, they doubtleſs thought, would be putting the matter off far enough for the preſent; and that it would be a more polite way of anſwering me, than to ſay *no*. But I was not diſpoſed to take even *no* for an anſwer, till I had a farther trial. Therefore, as ſoon as he had finiſhed his ſpeech, I begged another hearing, and delivered them another ſpeech, as lengthy as my firſt, in which I was enabled, with the greateſt eaſe, to remove every difficulty which they had artfully flung in my way; to repreſent things in the cleareſt light, and to preſs the matter home, in ſuch a manner, as forced them to a fair explanation. But time and patience require me to be very brief in my account of it. I told them the fault with reſpect to our people's ſettling ſo near them, was their own, as they ſold them the land—that their obſervations againſt liquor, were very encouraging; eſpecially as the

ſame had been made by Little Turtle in his ſpeech to the Preſident, which was in behalf of ſeveral nations; and as the ſame had been warmly expreſſed by the head chief of the Shawaneſe—that it was not in the power of our good people who had ſent me, to put a ſtop to it; but that they would rejoice to hear that they were oppoſed to having it come among them; and that, if they would get the other nations to join them, and petition Congreſs againſt it, our good people would undoubtedly do the ſame in their behalf; and that then there would be little danger but that the united influence of the whole would prevail; and that Congreſs would paſs a law to prevent liquor from being carried into the Indian country. I aſſured them that nothing ſhould be wanting on my part to bring this about.

Here I enlarged on the tranſientneſs of the pleaſures derived from it, and the miſchievous and deſtructive conſequences attending it; and on the happy conſequences that would follow the prohibition of it; and urged them to uſe their utmoſt endeavors to get as many of the Indian nations as poſſible to join them, and ſend in their petition without delay. I informed them that ſome of the ſix nations on the Allegany, through the influence of the Quakers who were among them, had come to the noble reſolution to daſh the heads of every keg of liquor that was offered for ſale to their people, and had acted accordingly; and that, if they ſhould not be ſucceſsful in petitioning Congreſs, it would be not only juſtifiable in them, but their indiſpenſable duty to follow their example. But I told them that it would do by no means for them to think of doing without a miniſter till this experiment could be made—that if they thought they had not reſolution enough in general to adopt, and purſue the plan I had propoſed, there would probably be ſome who would be willing to attempt it—that if they would make choice of a place for a village, I would begin it, if I could not get more than one or two families to begin with me—that I would be learning their language, ſchooling their children and receiving new members into the ſociety as faſt as they were diſpoſed to comply with the regulations of it; and that I would do what I could for the comfort of the aged or the ſick, who might be left there through the winter, and exert myſelf to promote the general intereſt of the whole. I then pointed out the advantages that would occur to the children, the aged, the ſick and all who would be ſo wiſe as to comply with my propoſals. And I repreſented the flouriſhing ſtate the village would probably be in before many years, if they would ſuffer me to make this beginning, as the moſt of them muſt ſoon be convinced that it was for their intereſt to come and live in it, and follow my advice. I told them that it was all in vain for them to think that they could proſper and do well while they rejected what God had to ſay to them by his miniſters—that he had been very angry with the Indians for their wickedneſs (ſhowing them in what it conſiſted) and had ſuffered them for ſeveral hundred miles, to melt away before the white people, like the ſnow before the ſun; and that the only way that they could expect to proſper was by liſtening to what he had to ſay to them by me. I aſſured them that if they

would come and live together and build a great houſe for God, and meet in it and worſhip him every ſeventh day, as our good people did, and do as God told them to do in his book, and by his miniſters, that he would not ſuffer them to be deſtroyed as he had the other Indians, but would preſerve them and proſper them as he had the white people.

With reſpect to viſiting all the other Indians, I obſerved to them that it would be of no ſervice to get the conſent of every tribe, as I could ſerve but one, and as our good people were not prepared to ſend out any more at preſent; that if I travelled round as they had propoſed, I might not find any Indians who were ſo well inclined as they were, or who would be diſpoſed to receive me—that they had a ſufficient number about them for me to begin with—that if they wiſhed to have all the other Indians join them in theſe things, the beſt way was for them to ſet the example, and ſhow them the happy conſequences, which would preach louder to them than any thing I could ſay or do. I concluded what I had to ſay to them in the following words. Fathers, you ſee that I am very unwilling to leave you. I have come a great way to viſit you, and I find there is a proſpect of my doing you ſo much good if I remain here, that I do not know how to think of going away. You ſee that it is juſt with me as it is with your children. If you tell them that you can't have them with you, and that they muſt go off and look out for another home; they will tell you that they love you ſo that they can't leave you. And if you inſiſt on their going away, they will hang round you, and tell you they can't; and they will plead with you to let them live with you, and will tell you how much good they will do you if you will let them ſtay. Now, Fathers, if you will not turn away your children who love you and are willing to do any thing for you, and who plead with you in this manner to keep them, I think I may conclude that you will not turn me away. I then left them to prepare an anſwer.

This extract is much ſhorter than the original, tho' much longer than I intended. But they paid better attention than before; and I believe they were very much puzzled for ſome time to know what reply to make to it; as they wiſhed to put me off, if poſſible, without aſſigning the true cauſe for it. They went alone, and were very ſecret in their conſultations with reſpect to an anſwer. After deliberating for ſome time, they ſent for me to hear Little Otter's reply. The firſt part of it was mere repetitions of a few things that were nothing to the purpoſe; occaſioned, as I ſuppoſe, by a reluctance to come to the main point. The principal ideas contained in it, expreſſed in fewer words, are as follows. Brother, the moſt of our horſes are wild. In order to catch them, we have to catch one of the tame ones firſt, and then we can draw the reſt in ſo as to ſecure them too. It ſeems that you think that the Indians are like theſe horſes. You conſider us to be the tameſt, and imagine that if you begin with us that you will be able to draw in the whole. But we are all wild, and if you was to try ever ſo long, you could never get us to live together. You can go home, or write home to the great Fathers who ſent you, and let them know how it is. Tell

them that it is not with their red brothers as it is with the white people; that you have tried all that you could, to have us live together, and that you could not get us to do it; and that if they were to try ever ſo much, they would never be able to do any thing with us; and that this is the way of their red brothers. Brother, your religion is very good; but it is only good for white people. It will not do for Indians. They are quite a different ſort of people. When the Great Spirit made white people, he made them juſt as they be, and put them on another iſland, and gave them farms and tools to work with; and he made horſes and horned cattle, and ſheep and hogs for them, ſo that they might get their living that way. And he learned them to read and gave them their religion in a book. When he made Indians, he made them wild, and put them in the woods on this iſland, and gave them the game that they have, ſo that they might live by hunting. So that he did not make us to live like the white people. The religion, which we uſed to have, was very much like yours. But we found that that would not do for us; and we have lately diſcovered a much better way. We have now got ſo that ſome of us come to life again. There, [ſtripping up his ſhirt ſleeve] do you ſee that black ſpot on my arm? Well that was put into my arm when I lived before, away in the open country. Afterwards I came to life here on this ground where you ſee me. If you had only propoſed to ſchool our children, you might have got here and there one to attend to you, but we are afraid of your religion. We find that it will not anſwer for us, and therefore we cannot liſten to you. —You mentioned that you had come a great ways to ſee us. We go a great ways, ſometimes to ſee folks, and get news; but if we do not get any news, or make out any thing, we don't mind it, or think any thing of it. This is all that your red brothers have to ſay to you.

The Interpreter told me, that what they meant by the new way, was conjuration.

Little Otter, though ſaid to be clever, is a very ſhrewd old man, and capable of deceiving if he is diſpoſed for it; but, from what I could diſcover, I am of opinion that he was in favor of having me come there at firſt; and am inclined to believe that in delivering theſe ſpeeches he ſpoke for the conjurers, rather than himſelf. It was evident, at leaſt that he was not half ſo bitterly oppoſed to me.

At the cloſe of this laſt ſpeech I told them that I had nothing more to ſay, only that I thanked them for treating me ſo civilly, and ſhould always wiſh well to them—that I was ſorry to find them ſo dreadfully deluded, and that they would be forever ſorry for it in the world to come.—I then ſhook hands with the whole and left them. The Interpreter appeared very ſorrowful. This was Saturday the 15th, and near night; but as we had every thing in readineſs, and the wind favorable, we ſat out and went ſeveral miles that evening. As the wind was fair the next day, and as we were on the Lake ſhore where we were liable to be detained with contrary winds for many days, and were on expence, and my call to be home was very urgent, we ſailed about half of the day; and we were ſo far favored as to be enabled, with hard rowing, to

reach home before noon the Tuesday following. We were blessed with good health, though we were exposed to wind and weather, and were obliged to lie upon the ground almost every night.

In pursuance of my original plan, to visit the Indians at Arborcrosh, I set sail, the 2d of June, with my family, in a convenient schooner, for this place. Our accommodations were good, our Capt. all kindness and attention, and we were gently wafted to this place in seven days. The Indians are vastly more numerous here than at Detroit. I see none here but Ottawas and Chipeways. I believe that the Ottawas are much the most numerous just about here. They are accounted by both nations to be the fathers of the Chipeways. I find, as I had been informed, that there is a good deal of difference between the language of these Indians, and those of the same nations about Detroit. Some words seem wholly unlike; but the difference in general appears to be in the pronunciation; which is not so drawling; but much more agreeable to the English pronunciation. These Indians appear much more sprightly, cleanly, industrious and agreeable than those. I have not been able to talk with them much yet, for the want of an interpreter. I am disappointed with respect to the public interpreter, as he is a Frenchman and can speak scarce any English. In order to speak with them by him, it is necessary to have another to interpret French. I am in some hopes that the interpreter at St. Joseph's, whom I mentioned in one of my letters last winter, will be here within a few days, as there is a vessel expected in from that place. But if I do not succeed in getting him, I do not know but I am like to make out about as well; for I have lately seen a young man from the main land, who speaks good English and Indian, and who has partly agreed to serve me for his board and schooling. Such an interpreter would be of great service to me in getting the language. Indeed it would be next to impossible for me to get it without an interpreter, unless I could be all the time with the Indians; and even then it would be very difficult.

From what I can learn, I fear that it is not much better with the Indians at Arborcrosh, on account of drinking and fighting, than it is with those at the Miami. Hearing that they were mostly drunk, and not having an interpreter, I have not visited them yet. Or if it had not been for these difficulties I do not know but I should have waited for the assistance of Col. Hunt; as he is now expected every day, to take the command of this post. Knowing that he was to be here so soon, I rather wished not to see them till he came. For it is said that there are no Indians who pay so great respect to the commanding officer as what these do; and he told me he would use all his influence in my favor. With all the forbidding circumstances in view, which I see attending my mission to these Indians, as I am not to look for miracles, I considered it a matter of the utmost importance to avail myself of every circumstance in my favor, at my first introduction. With all these I think it is very doubtful whether I shall be received by the chiefs. There are two circumstances against me which I have not mentioned. One is, that these In-

dians at Arborcroſh, have formerly had Roman catholic prieſts with them, to whom they adhered as ſtrictly as could have been expected.

Another circumſtance not mentioned is, the Indians in general have an idea that miniſters have a power to ſend diſtempers or ſickneſs among people, like their conjurers. And if any mortal diſeaſe breaks out among them while they are with them they are ſuppoſed to be the authors of it. The Indians, to this day, tell that the prieſts whom they had with them at Arborcroſh, ſent ſickneſs among them. So that though they would be more likely to prefer the Roman Catholics than us, yet it does not ſeem very likely that they would wiſh for either to come among them. But if I cannot prevail on the chiefs to receive me, I mean to inſiſt hard on their letting me have a number of their ſons to educate here on the iſland, whilſt I am learning their language; and I ſhall require them to find them food and clothes.

My preſent determination is, to remain about here, till in one way or another, I get the language; and if I can get a good interpreter at a moderate expenſe, be preaching through the ſummer to all the Indians who will hear me. As they are always abſent through the winter, I muſt try in that part of the time to be doing ſomething to help ſupport myſelf, either by a ſchool (which muſt be ſmall) or by ſome kind of labor.

Remarks on the foregoing Extract.

The reader will perceive from Mr. Bacon's account of the Indians, that one of the greateſt obſtacles in the way of propagating the goſpel among them is the influence of the conjurers. Theſe conjurers are the ſame as the Powows ſpoken of in the hiſtory of the New-England Indians which has been publiſhed in ſeveral numbers of this Magazine. They have ſenſe enough to ſee that the introduction of the Chriſtian religion among the Indians will deſtroy their influence and *endanger their craft.* They will therefore exert themſelves to the utmoſt to prevent Miſſionaries being received; and as Mr. Bacon very juſtly obſerves they are doubtleſs the inſtruments of Satan in preſerving idolatry and oppoſing the true God. But the failure of this firſt attempt of Mr. B. ought not to diſcourage the friends to the miſſionary cauſe; it ſhould rather ſtimulate them to more vigorous exertions. The Indians on the Miami from their proximity to the white people have more free acceſs to ſpirituous liquors and are much more oppoſed to every thing good than the tribes which live more remote. There is ſtill reaſon to hope that to ſome of the tribes God will give a liſtening ear, and that he will proſper the labors of miſſionaries that may be ſent among them. It is certainly the duty of Chriſtians, and it is a duty the obligation of which they cannot but feel, when they ſee to what a deplorable ſtate of ſin and wretchedneſs the Indians are reduced, to make every poſſible exertion to recover ſome of them at leaſt from that ſtate. They ought always to remember the promiſe that the fulneſs of the Gentiles ſhall come in;—that the glorious head of the church is infinitely ſuperior to Satan and all his inſtruments, and believing theſe things they ſhould exert themſelves and ſubmiſſively wait God's time to bleſs their exertions with ſucceſs.

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